



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



F 11018









Facsimile of a page of the Cambridge M. S.

apostle verifieth that that he speaketh after
the temple of the prophet, the blessedfulness
of the man to whom god imputeth rig-
hteousnes wout work. Sauid vnderstan-
deth that they are blessed of whom god ha-
th determined that without verynes
and wout any obseruacione by faith one-
ly they be made righteous before god then
he setteth forth the blessednes of the tyme
in which christe was borne euen as saith
the same lord, many righteous men and
prophetes haue desired to see the thinge
that you heere and haue not heerde them
the same Ambrose expounding the first
chappiter of the first epistle to the co-
rinthians saith very playnely that -
whosouer beleueth in christe is iustified
wout work and wout any of his merites.

*Live to die and die
to live again.*

*Your newe
Edward.*

*Copy of the Autograph of King Edward VI.
at the end of the Volume.*

The Benefit of Christ's Death :

PROBABLY WRITTEN BY AONIO, PALEARIO :

REPRINTED IN FAC-SIMILE

FROM THE ITALIAN EDITION OF 1543 ;

TOGETHER WITH

A FRENCH TRANSLATION PRINTED IN 1551 ;

FROM COPIES IN THE LIBRARY OF ST JOHN'S COLLEGE, CAMBRIDGE :

TO WHICH IS ADDED

AN ENGLISH VERSION MADE IN 1548,

BY

EDWARD COURTENAY, EARL OF DEVONSHIRE,

NOW FIRST EDITED FROM A MS. PRESERVED IN THE LIBRARY OF THE UNIVERSITY
OF CAMBRIDGE.

With an Introduction,

By CHURCHILL BABINGTON, B.D. F.L.S.

FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE ;
AND MEMBER OF THE ROYAL SOCIETY OF LITERATURE.

Though many thousands of the work on the BENEFITS BESTOWED BY CHRIST were disseminated, not one was suffered to escape : the book entirely disappeared, and is no longer to be found.—RANKER.

The inquisitors detected in it the Lutheran doctrine of justification by faith alone : they proscribed it ; and it is now as hopelessly lost as the second decade of Livy.—MACAULAY.

LONDON : BELL & DALDY.
CAMBRIDGE : DEIGHTON, BELL, & Co.

1855

clm

BT264
P3
1855

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.

Made in England

PREFACE.

ABOUT three centuries ago, the book now reprinted was one of the very commonest in the world: it is at this day one of the very rarest. The most anxious search has been made for it, and it was until lately believed to have been utterly destroyed by the Romish Inquisitors. The original and its numerous translations were generally supposed to have perished alike. The number of copies thus destroyed was certainly not less than forty thousand: it may perhaps have been almost double that number.

Schelhorn and M^cCrie had never been able to obtain a sight of it in any form: Gerdes exclaimed in despair, that it had withdrawn itself from the eyes of men: Ranke and Macaulay unhesitatingly pronounced that it had entirely disappeared, and was as hopelessly lost as the second decade of Livy.

This assertion, however, was a little too confidently made, and the reader will find in its proper place an account of two original copies belonging to different editions, of single copies of a French translation and of two forms of a Slavonic version, of several copies of an English rendering of the French translation (which went through at least four editions, three of which are luckily preserved), and of one manuscript version also in English, but taken directly from the Italian.

A work, which had such a prodigious circulation in its own age, requires no panegyric: the ability with which it set forth the Reformed doctrine on the important subject of which it treats was doubtless the true reason why such extraordinary efforts were made to suppress it. At the same time an editor ought not to be considered as committed to every sentiment contained in the work of his author.

My chief aim has been to exhibit the original tract with a minute, and almost superstitious exactness. The very misprints are in

every case retained, and the form of some of the types has been altered so as to approximate more closely to the original character. At the end a table of errata is given: so that no great inconvenience can arise from the method which has been pursued. The margin of the original copy from which this reprint is made has been considerably reduced by the binder: the reprint therefore has a much larger margin than that copy, larger indeed in all likelihood than the original even before it was cut down. The title-page has been carefully engraved on wood, so as to be an exact imitation of the old typography.

The old French translation is carelessly printed: inverted letters, repetitions of syllables, misplaced stops, and palpably false accents, to say nothing of graver mistakes, occur everywhere in abundance. It has been my endeavour to correct these and all other mere *typographical errors* in the present reprint: but as it is sometimes not altogether an easy matter to distinguish between the mere blunder of the printer and the faulty style of orthography prevalent at the period, I

have added a table of the deviations from the ancient copy, wherever it could be of the least importance to the reader to know them.

The French translation of a homily of St John Chrysostom appended to the *Benefice du Jesus Christ* is omitted in this reprint, and the title-page and table of contents are adapted accordingly. A facsimile, however, of the original title and table of contents, and of a few pages of the old edition, will be found at the head of the Introduction. The preface of the French translator is reprinted *in extenso*.

In editing the English version I have been reluctantly compelled to take greater liberties with the text. The orthography of the MS. is *entirely arbitrary*, the same word being often spelt in several different ways, some of which would only perplex or disgust the ordinary reader, while they would convey little or no information to the philologer. However, in order that a specimen of the orthography may be accessible to all, I have punctiliously followed the MS. spelling and pointing in the Earl of Devonshire's

Dedication, while in the body of the work both are modernized. The scribe, although a very elegant penman, has occasionally given the most convincing proofs of ignorance and inability to read his copy. Thus, when in allusion to our Lord's words the first chapter speaks of the strong man *armed* keeping his palace, the scribe has written *arived*. Such a slip as this could never (I conceive) have been made by the translator himself, and consequently the supposition made by Dr Maitland in the *British Magazine*, that the MS. is in the Earl of Devonshire's own hand, falls to the ground at once. I have tried also to correct various other errors and to supply the omissions which occur in the MS., and have enclosed the missing words in square brackets, and noted the readings of the MS. at the foot of the page wherever anything seemed likely to be gained by recording them. With regard to the omissions, nothing more has been supplied than was absolutely necessary to make sense: it will be seen by consulting the original Italian, that in one or two places many

more words ought to be inserted in order to convey the full meaning of the author. The marginal notes in the Italian copy are for the most part omitted in the English: it seemed scarcely necessary to supply these. The Scripture references are also frequently neglected in the MS., and are still more often so mutilated by the unsparing knife of the heedless bookbinder that they cannot now be read. These references I have corrected when erroneous, and have supplied when wanting or illegible, and, being responsible for their accuracy, have therefore not thought it worth while to notice the similar errors and omissions in the original Italian and in the French version among the *errata* at the end. The citations from the Greek and Latin Fathers of the Church will be found at the conclusion of the volume.

My best thanks are due to the Rev. John Ayre, M.A., for the assistance he has afforded me while writing the Introduction. He must in fact be considered as the true restorer of this Treatise; and his reprint of the fourth English edition, pub-

lished in 1847, in which he has also verified the citations from Scripture and the Fathers*, will probably be in the hands of many readers of this book. It must be observed, however, that this English translation, first printed in 1573, of which more will be said presently, was derived not from the Italian original, but from the French version, which last thus acquires an additional importance: so that it seems probable that even before the middle of Elizabeth's reign it was no easy matter to procure a copy of the original.

* Mr Ayre has thought it necessary very frequently to indicate the oblique and indirect allusions to Scripture with which the work abounds: I have, however, never added these unless the original contained them, but have confined the references to the direct citations, or express allusions. Thus, I have added 'Gen. i.' to the opening lines of the first chapter, because the allusion is *express*: '*the holy Scripture saith,*' though wanting both in the original and the versions. I do not well understand why Mr Ayre has omitted it. I have also tacitly corrected an error into which he has fallen about James ii. 18, in a note on page 135. He has himself pointed out to me one reference to St Augustine which is not quite correctly given in his edition. His work is however on the whole admirably executed, and has made the labours of all future editors almost superfluous.

A brief memoir of Aonio Paleario, relating mainly to his religious views, will be found in the same work, so that it is less necessary that much should be said here about him. A few observations however, principally on his literary life, may be subjoined.

Antonio dalla Paglia was born in or about the year 1500, at Veroli, in the Campagna di Roma, and after studying under eminent masters with great success, passed several years in Rome. He then removed (in or about 1534) to Sienna, where he was made public teacher of Greek and Latin, and lecturer on philosophy and belles lettres. His letters (of which he published four books, and to which accessions have been since made) shew that he was on terms of intimacy with many of the most distinguished men of his day. Among his correspondents were Cardinal Bembo, Pietro Vittorio, Cardinal Sadoleti, Cardinal Maffei, and the Latin Pindar, Benedetto Lampridio. He was also the friend of M. A. Flaminio, to whom he was peculiarly attached, of Bernardino Ochino, and of Cardinal Pole. His poem on the *Immortality of the Soul*, in which

he imitates the style of Lucretius, is termed by G. J. Vossius a divine and immortal composition; and his rhetorical exercise *In L. Murcenam*, which affects to be delivered in opposition to Cicero, as well as other orations, which were written in sober seriousness, and his Epistles, 'adeo feliciter exprimunt Ciceronem tum quâ dictionem, tum quâ numeros,' that Morhoff doubts if any one is his superior in Latinity. Being driven from Sienna in consequence of his freely expressed attachment to the Reformed doctrines, he was invited to Lucca by the Senate, where he was elected to the office of Public Orator, a post of greater honor than emolument. This seems to have been in 1546. After remaining at Lucca about ten years, he accepted a more lucrative appointment at Milan, and became professor of elocution. Being persecuted in this city he meditated flight to another, and was on the point of removing, in 1566, to Bologna. But when Pius V. ascended the papal chair, Paleario and many others became the victims of his intolerance. He was removed to Rome under the custody of

Frate Angelo di Cremona, the inquisitor, and after an imprisonment of more than three years was suspended on a gibbet, on the third of July, 1570, and afterwards committed to the flames. "When we take into account," says M^cCrie, "his talents, his zeal, the utility of his writings, and the sufferings he endured, Paleario must be viewed as one of the greatest ornaments of the Reformed cause in Italy*."

* *Hist. of the Reformation in Italy*, p. 303. From this work and from Paleario's writings and the testimonies prefixed to them (Ed. Amstel. 1696) most of the preceding remarks have been derived. A great deal of additional information may be found in the above-named books, and also in various writings of Schelhorn. There is a life of him by Hallbauer prefixed to his edition of his works, Jenæ, 1728, and a more recent one by Gurlitt, Hamb. 1805. He is mentioned also, at more or less length, in Schröckh's *History of the Church*, and in many Biographical Dictionaries.

Facsimiles

OF

THE TITLE-PAGES AND OTHER PARTS

OF CERTAIN BOOKS

MENTIONED IN THE

FOLLOWING INTRODUCTION.

. It must be understood that the following Facsimiles are only the nearest approximations to the original copies that the types belonging to the Cambridge University Press have enabled me to supply: they are, notwithstanding, very fairly accurate representations of the ancient originals. The title-page, however, of the Croatic version, printed in the glagolitic character, is a wood engraving, made from a beautiful tracing, drawn by Dr Kasteliz, the Librarian of the University of Laibach, in Carniola. It need hardly be added that the typographical errors are in every case retained.



D V BENE

FICE DE IESVS
CHRIST CRVCIFIE, EN-
VERS LES CHRESTIENS.

Traduict de vulgaire Italien, en
langage François.

Plus,
Vne traduction de la huytiesme Ho-
melie de saint Jean Chrysosto-
me, De la femme Cana-
née : mise de Latin
en François.

Venez à moy vous tous qui trauallez &
estes chargez, & ie vous soulageray.

Table du contenu en ce Liure.

Epistre du tranfporteur	fueillet.	3
Du peché originel, & de la mifere de l'homme.		
Chap. j.		
† Comme la Loy fut donnée de Dieu, afin que nous cognoiffans le peché, & n'ayans aucune esperance de nous pouoir iuftifier avec noz œuures, eufions recours à la mifericorde de Dieu, & à la iuftice de la Foy.	Chap. ij	
† Comme la remifion des pechez, noftre iuftification & falut, depend de Iefus Chrift.		
Chap. iij.		
† Des effectz de la viue Foy, & de l'vñion de L'ame avec Iefus Chrift.	Chap. iiij	
† En quelle forte le Chreftien eft veftu de Iefus Chrift. Chap. v.		
† Aucuns remedes contre la deffiance. chap vj		
† Traduction de la xvj. homelie de ſainct Iean Chryfoftome, de la Femme Cananée.		
Fueillet. 50.		
† Traduction du Pſalme. xxxiiij.		
Fueillet. 62.		

DV BENE

FICE DE IESVS

CHRIST CRVCIFIE, EN-

VERS LES CHRESTIENS.

† Du peché originel, & de la misere de
l'homme.

CHAP. I.

L'estat de
l'homme
deuant &
apres le
peché.

LA SAINCTE ESCRITVRE DIT,
que Dieu crea l'homme à son image &
semblance, le faisant quant au corps, im-
passible : & quant à l'ame, iuste, veritable, bon,
misericordieux & saint. Mais depuis que luy,
vaincu de la cupidité de sauoir, mangea de la
pomme qui luy estoit deffendue de Dieu, il per-
dit celle image & semblance diuine, & deuint
semblable aux bestes, & au Diable qui l'auoit a-
busé. Car quand à l'ame il deuint iniuste, men-
fonger, cruel, sans pitié, & ennemy de Dieu, &
quand au corps il deuint passible & subiect à
mille incommoditez & maladies, & non seule-
ment semblable, mais inferieur aux bestes bru-
tes. Et tout ainsi que si noz premiers peres
eussent esté obeissans à Dieu, ilz nous eussent
laissé comme pour hoyrie, leur Iustice & sain-
cteté, aussi estans desobeissans à DIEU, ilz nous
ont

ont laissé pour heritage l'iniustice, l'impieté, & la malueillance de Dieu: de forte qu'il est impossible qu'avec noz forces puissons aymer Dieu, ne nous conformer à sa sainte volôté: mais luy sommes ennemis côme à celuy, lequel estant iuste Iuge, doit punir noz pechez, ne iamais nous pouuons totalement fier en sa sainte misericorde. Bref toute nostre nature fut corrompue par le peché d'Adam: & côme elle estoit superieure à toutes les creatures, aussi elle deuint subiecte à toutes, serue du Diable, du peché, & de la Mort, & condamnée aux miseres d'enfer. Son Iugement aussi se perdit tout, & commença à dire le bien estre mal, & le mal estre bien: estimant les choses faulses, estre vrayes: & les vrayes estre faulses: laquelle chose considerant le Prophete dit: Psal. 114. Que tout hōme est mēteur: & qu'il n'en y a pas vn qui face bien, pour autāt que le Diable domine, côme le fort Gendarme son palais, c'est à dire ce mōde, duquel il deuint prince & Seigneur. Il n'y a langue qui puisse exprimer la milliesme partie de nostre calamité, pource qu'ayans esté créés avec la propre main de Dieu, auons perdu celle diuine image, & sommes deuenuz semblables au Diable, et faictz connaturelz, & vne mesme chose avec luy, voulans tout ce qu'il veut, & refusans pareillement tout ce qui luy desplaist. Parquoy estans donnez en proye à vn si maling esprit, il n'y ha peché si grief que chascun de nous ne soit prompt à faire:

si la

DV BENEFICE DE

Peché Originel. O-
riginel. si la grace de Dieu ne nous empêche. Et ceste priuatiõ de Iustice, & ceste inclination et prõptitude à toute iniustice & malice, s'appelle peché Originel: lequel nous apportons avec nous du ventre de la mere, naissans enfans d'ire: & à eu origine de noz premiers peres, & la cause & fontaine de tous les vices, & iniquitez quecõmmettons, desquelles si nous voulons estre deliurez & retourner à la premiere Innocence, recourans

Tresbon ne compa-
raison. l'image de DIEV, il est necessaire que nous cognoissions premieremẽt nostre misere. Car tout ainsi que nul ne cherche iamais le Medecin, s'il ne se cognoit d'estre malade, ny ne cognoit l'excellence du Medecin, ne de combien il luy est tenu, s'il ne cognoit sa maladie estre pestifere & mortelle: aussi nul ne cognoit IESVS Christ vnique Medecin de noz Ames s'il ne cognoit premieremẽt son Ame estre malade, ny ne peut cognoistre l'excellence d'iceluy, ny de combien il luy est obligé, s'il ne descend à la cognoissance de ses enormes pechez, & de l'infirmité incurable, que nous auons amassée de l'infection de noz premiers parens.

¶ Comme la Loy fut donnée de DIEV afin que nous cognoissions le peche, & n'ayans aucune esperance de nous pouoir iustifier avec noz œures, eussions recours à la misericorde de DIEV, & à la Iustice de la Foy.

Christi.

ᲕᲠᲣᲚᲗ

[illegible]

നബു3വീമൻ ദിനം ൧൦൪ 3൯

ഉപദേശം.



ᠶᠢᠨ ᠪᠤᠭᠣᠰᠡ ᠬᠡᠲᠦ ᠵᠢᠸᠦ.

ॐ. ऋ. ऌ. ॡ.



THE BENEFITE

that Christians receiue

by Iesus Christ
Crucified.

*Translated out of French into
English, by A.G.*



1573.

IMPRINTED AT

London for Lucas Harison
and George Bishop.

¶ *To the English Reader.*

THou hast here deliuered to thee good Reader, a little tretise first writtē in the Italian tonge & printed at Venise, after that translated into the French langage and printed at Lyons, and now translated & printed for thee to reade in the English tounge. Enquire not of the Author, he is vnknownen, and to know him would do thee but little good. Reade the booke deuoutly, regard the mater of it attentuely, it may do the much good in theis euill dayes. This may be counted among the greatest euils with which this age is infected, that thei which are called christians are miserably diuided about Christ. And yet in truth as the apostle saith

1 Cor. 8. *vnto vs, ther is but one God, which is the father of whom are all things, and we in him, and our lord Iesus Christ by whō are al things, & we by him. To discourse on this diuision and the cause thereof would be to some pleasing, to some it would be displeasing. For what one truth can please myndes so diuersly diuided? wold God it could please all to become one in that one Christ whose name we al do carie. In this little booke is that benefite which cōmith by Christ crucified to the Christians, truly & comfortably handeled: which benefite if all christians did truly vnderstand and faithfully embrace, this diuision would vanish away, and in Christ the christiāns shold become one. To this end reade this booke and much good in Christ may it do to all them which do reade it. Amen.*

THE
B E N E F I T E O F
Christs Death, or the glo-
rious Riches of Gods free Grace,
which euery true beleeuers receiues
by Iesus Christ, and him
crucified.

First compiled and printed in the
Italian tongue: And afterwards tran-
slated and printed in the *French*
tongue: And out of *French*
into *English*,

By A. G.

1 Cor. 2. 2.

*For I determined not to know any thing among you, saue
Iesus Christ and him crucified.*

Phil. 3. 8.

*Yea doubtlesse I count all things but losse, for the excellent
knowledge sake of Christ Iesus.*

The third Edition.

L O N D O N,
Printed by I. L. for *Andrew Hebb*
dwelling at the signe of the *Bell* in
Pauls Church-yard. 1633.

THE
B E N E F I T
of Christs Death :

OR,
The glorious Riches of
Gods free Grace, which every
true believer receives by
Jesus Christ, and him
crucified.

First compiled and printed in the
Italian tongue: And afterward tran-
slated and printed in the *French* tongue :
And out of *French* into *English*,

By A. G.

1 Cor. 2. 2.

*For I determined not to know any thing among you, save
Jesus Christ, and him crucified.*

Phil. 3. 8.

*Yea, doubtlesse, I count all things but losse, for the excellent
knowledge sake of Christ Iesus.*

The fourth Edition.

LONDON,
Printed by E. G. for Andrew Hebb,
dwelling at the signe of the Bell in Saint
Pauls Churchyard, 1638.

COMPEN:

DIO D'ERRORI, ET INGAN

ni Lutherani, contenuti in vn Libretto, senza nome de l'Autore, intitolato, Trattato vtilissimo del beneficio di Christo crucifisso.

RESOLVTIONE SOMMARIA

contra le conclusioni Luterane, estrate d'un simil Libretto senza Autore, intitolato, Il sommario de la sacra scrittura; Libretto scismatico, heretico, & pestilente.

REPROBATIONE DE LA DOT:

trina di Frate Bernardino Ochino, ristretta di lui in vna sua Epistola al Magnifico Magistrato di Balìa de la Città di Siena.

FRATE AMBROSIO CATHARI:

no Polito Senese de l'Ordine de Predicatori, A gli amatori de la verita.



IN ROMA

Ne la Contrada del Pellegrino.

M. D. XLIIII.

INTRODUCTION.

A LITTLE before the middle of the Sixteenth Century there appeared in Italy a small treatise, entitled *The Benefit of Christ Crucified*. It came forth without a name; its author was unknown; it was read with eagerness over a great part of Europe, both in the original Tuscan, and in numerous translations; it was many times reprinted in various forms, both in Italy and elsewhere; several thousand copies were for some years sold annually in Venice alone; and it was admired, not only by the partisans of the Reformation, but by several Cardinals of the Roman Church.

But the *dolce libriccino* was soon doomed to destruction. The powers of the Inquisition were armed against it, and most effectually were the functions of the Holy Office discharged. The original and all its versions were alike proscribed; whole piles of confiscated copies were burnt publicly in Rome; and it was until lately commonly believed that not a single survivor was left, either of the Italian or of any of its translations, to bewail the loss of its companions. Of the tens of thousands of copies printed in Italy alone but one single copy is certainly known to remain; another was in existence about a hundred years ago, and perhaps exists still: no others are supposed to have escaped, or to have been seen during the last two centuries.

But the reader, before proceeding farther, will naturally inquire, What is the subject of the book? The answer will best be learned from a perusal of the treatise itself; but let it here be briefly said, that its author endeavours to answer the most important of all questions: How is a man accounted just before God? Is it for the merit of a righteousness inherent in him, or of a righteousness imputed to him? Is it by works or by faith? In common with the Reformers generally, in common with St Bernard the great doctor of the Medieval Church, in common with Augustine and Ambrose among the Latins, and with Origen and Basil among the Greek Fathers, he adopts the latter view¹. The entire treatise is an exposition of this view: and, although it is true that in the course of it there are some sentiments expressed about which a difference of opinion may fairly be entertained, it cannot be doubted that most persons who believe the Anglican doctrine, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings"² will approve generally of the *Trattato*, or at any rate of a considerable part of it. For the rest, the reader may consult the work itself.

And now comes the perplexing question, Who is the author of the *Trattato*? It is at this day, perhaps, scarcely possible to answer it with absolute certainty, but by far the most probable opinion, as it appears to me, is that which was first, I believe, distinctly expressed by Schelhorn³,

¹ These Fathers are cited in the *Trattato*.

² Art. XI. of the Church of England.

³ Libellus hic (Beneficium Christi) longè rarissimus in

somewhat more than a century ago, and which has been adopted by Riederer¹, Gerdes², Ferrari³,

indicibus librorum prohibitorum atro carbone notatus, titulusque ejus in Francisci Magdaleni Capiferrei Elencho (p. 391, edit. Rom. A.D. 1640) ita expressus est *Trattato del beneficio di Christo*. In Gallicum sermonem eum esse translatum ac Lugduni typis Joannis de Tournes, A.D. 1545....quin et in Hispanicam linguam eum esse conversum....docet index librorum prohibitorum.... Unde præstantiam hujusce opusculi hariolari licet.... In hunc libellum convenire mihi videntur ea quæ ipsemet Palearius in oratione pro se ipso ad patres conscriptos R. P. Senensis habita commemorat. Schelhorn, Amcen. Hist. Eccl. Vol. i. pp. 156-158. Francof. 1737. See also Ergötzlich. II. Bd. s. 27, Ulm und Leipz. 1763, where he says that it has been so entirely suppressed, that hitherto he has not been able to find it in any catalogue. His words are, "Sie ist wegen ihrer Vortrefflichkeit auch in die Französische und Spanische Sprache übersetzt, hernach aber in allen Indici-bus verdammt, und dadurch so unsichtbar gemacht worden, dass ich sie bisher in keinem Bücher-Verzeichniss habe finden können. Ich glaube, ich habe, Tom. i. Amcenit. Hist. Eccl. et Lit. p. 157; sq. wahrscheinlich gemacht, dass der theure Märtyrer Aonius Palearius, der Verfasser derselben gewesen."

¹ Riederer, Nachrichten zur Kirchen-Gelehrten und Blicher-Geschichte, Tom. iv. p. 236. Altd. 1764-1768. He professedly follows Schelhorn.

² Ante omnia referimus ejus cum Senis adhuc versaretur editum linguâ Etruscâ libellum *De meritis mortis Christi*, qui Papæ satellites in eum armavit, ac deinde tametsi ἀνεπίπνους editus esset in librorum prohibitorum numerum à Pontificiis relatus est. Est is idem liber qui et sub tit. *Beneficium Christi* linguâ Etruscâ prodit. Vid. Schel. Ergötzl. pars v. p. 27. Qui semel licet in Gallicum et Hisp. idioma translatus ita tamen se oculis subduxit ut nullibi compareat. Gerdes, Spec. Ital. Reform. p. 315. Lugd. Bat. 1765.

³ "Io stimo che l'autore di questo libretto sia Aonio Paleario.

Di questo libretto ne fa menzione il Vergerio nella sua Orazione al Principe di Vinezia, stampata nella raccolta d'Orazioni fatta dal Doni, stampata in Fiorenza 1547" (see

Tiraboschi¹, M'Crie², Ayre³, and many others⁴, who assign it to Antonio della Paglia or, as he is more commonly called, Aonio Paleario.

I will proceed to state the grounds of this opinion, observing at the same time that we are now in a better condition to come to a conclusion than Schelhorn himself, who had never seen the *Trattato*, or even so much as an extract from it, but was merely acquainted with the various forms of the title, which appear in the Prohibitory Indices of the Roman Inquisitors.

At the close of the year 1542 Paleario, whose orthodoxy had been called in question, delivered an oration in his own defence to the Senators of Sienna⁵. In that oration the subjoined citation occurs.

Haym. Bib. Ital. Vol. III. p. 138), "ove si dice Trattato del Beneficio di Christo: et altresì nella Risposta al Catalogo de' libri proibiti fatto dal' Arcimboldo Vescovo di Milano; in detto luogo lo chiama semplicemente Beneficio di Christo: et in detti due luoghi vien nominato col titolo di 'Libriccino.'" Ferrari, MS. note in the copy of the *Trattato* preserved in St John's Coll. Cambr. (made before the middle of the 18th century).

¹ In his *Storia della Lett. Ital.* Vol. VII. pp. 1452-1456 (Mod. 1792) he gives a life of Paleario and a catalogue of his works, among which he mentions the *Trattato* thus: "Il Trattato del Beneficio di Cristo, che vuolsi opera del Paleario, stampato verso il 1544, e in quest' anno medesimo confutato da Ambrogio Caterino."

² M'Crie, *Hist. of the Ref. in Italy*, p. 344. (Second edition, Edinb. 1833.)

³ Introduction to his reprint of the fourth English edition, London, 1847.

⁴ See *Biographie Universelle*, and similar compilations.

⁵ The date of this Oration is quite certain. An Epistle is extant from Cardinal Sadoleti to Paleario (Lib. IV. Ep. 2, inter Op. Palearii, pp. 556-559, ed. Hallb.) in which he says

"Sunt enim homines acerbi, duri, criminosi, apud quos ne parens quidem et deus salutis nostræ CHRISTUS,

expressly that when the first report of Bernardino Ochino's flight began to be spread about, Paleario was writing his Oration to the Senators of Sienna, and read to him the commencement of it. The object of the learned Cardinal in this letter is to set Paleario's mind at ease for what he had said about Ochino in this Oration. Ochino, as every one knows, afterwards became heterodox in his sentiments about the Trinity: and Cardinal Sadoleti assures Paleario that he ought not to be considered responsible for what Bernardino might have done or said long afterwards. "Quod scribis te vereri, ne quem offendas, quod, cum miserabiliores epilogos velles elicere apud P. C. reipublicæ Senensis, ad quos oratio est, mentionem Bernardini Ocelli feceris desiderii plenam: nemo est in dicendi arte mediocriter versatus, qui non videat, id tibi propositum fuisse in peroratione, ut commoveres et incenderes cives civis cupidissimos. Nihil est, quod metuas: sunt enim omnia abs te accurate et prudenter scripta. Quid, quod ego tibi sum testis, cum in Galliam legatus proficiscerer, me Senas venisse, ubi et tibi adfui, et commendavi te antistiti majorem in modum: tum primum fuisse rumorem de Ocelli fuga, incerto adhuc auctore, nec satis constantem. Quo tempore si tu, cum scriberes istam orationem, cujus principium mihi legisti, eadem vel sperasti, vel desiderasti, quæ omnes, qui popularem illam Ocelli eloquentiam norant, quis te reprehendat? cum sit potius observandum, quæ tu ab illo fieri voluisses, quam quæ ille multo post aut dixerit, aut fecerit."

Paleario, in his oration, *Pro se ipso* (p. 102), after saying that "Vir omnium sanctissimus et integerrimus, Sadoletus meus," had been assailed by his accusers, adds, "Horum, horum vulgarium et imperitorum hominum opera, P. C., Bernardinus Ocellus . . . de fuga consilium cepit: nunc civis vester Italia omni . . . expulsus et ejectus in remotissimis ab Hetruria nostra locis vagatur solus et peregrinus." Now Bernardino Ochino fled from Italy in 1542, and Claudio Tolomei's letter inviting him to return is dated Oct. 20, 1542. (See Schelhorn, *Amœnit. Hist. Eccl. Vol. i. p. 444.*) Paleario's oration was delivered at the close of the same year. "Jam

omnium gentium, omnium populorum rex, omni ex parte laudari potest: cujus ex morte quanta commoda allata sint humano generi, cum hoc ipso anno Thusce scripsissem, objectum fuit in accusatione. Quid hoc indignius dici, aut excogitari potest? Aiebam ego, ab eo, in quo divinitas inesset, vita cum sanguine pro salute nostra tam amanter profusa, nihil nos debere de cœlestium voluntate dubitare, omnia nobis tranquilla et quietia posse polliceri; adfirmabam ex monimentis vetustissimis et certissimis finem malorum esse factum, notam omnem deletam iis, qui animo in CHRISTUM crucifixum conversi, ejus fidei se permitterent, acquiescerent promissis, spe pleni hærent in uno, qui fallere nescit opinionem. Hæc ita amara, detestabilia, execranda sunt visa XII. illis, non dico hominibus, sed feris immanissimis, ut scriptorem in ignem deturbandum censerent: quæ pœna si mihi subeunda est pro testimonio dicto, quod testimonium existimari illud volo potius quam libellum; nihil est me beatius P. C. neque enim puto christianum esse hoc tempore in lectulo mori. Parum est accusari, et deduci in carcerem: virgis cædi, reste suspendi, insui in culleum, feris objici: ad ignem torreri nos decet, si his suppliciis veritas in lucem est proferenda." (pp. 101, 102, ed. Hallb.)

And a little after it the following:

"Nullam sentio fidei habitam rationem. At hoc quoque parum est. Allato libello de CHRISTI morte repetitum est testimonium a Volaterno: falsum est inventum." (p. 105.)

anni extremum est, qui fuit totus ab adversariis in accusationibus et testibus comparandis consumtus" (p. 104).

From these most important passages we collect, (1) that the treatise to which he alludes was of no great extent (*Libellus*); (2) that it was written in Tuscan; (3) that the title or subject of it was *The Death of Christ, and the benefits which had accrued to mankind thereby*; (4) that he had stated therein "that in consequence of the Son of God having so lovingly laid down his life for us, we ought not to doubt of the good will of our heavenly Father, but should live in perpetual joy and peace;" (5) that he had proved from the most unequivocal testimonies of the Fathers that our evils had come to an end, that the handwriting against those who turned to Christ with full assurance of faith had been blotted out by Him who could not deceive; and (6) that the treatise was published in the same year that the oration was delivered.

Now in every one of these six particulars the account of Paleario exactly agrees with the *Trattato*. For the first three we need look no further than the title-page of the book, and the number of pages. It is a little treatise, written in Tuscan, entitled, *On the Benefit of Jesus Christ crucified towards Christians*. The statement contained in the work alluded to by Paleario will be found to agree exactly with what occurs in the third chapter, and in other parts of the *Trattato*. The citations from the Fathers in the fourth, and more especially in the sixth chapters of the *Trattato* are brought forward in order to prove that which Paleario says he proved by their authority in the work mentioned in the oration.

The sixth or last point regarding the date is not so easily to be despatched, and to this we must now address

ourselves. It has already been distinctly shewn that the oration was delivered at the close of 1542, but that it was partially written in the autumn of the same year. Consequently, if the *Trattato* be the book alluded to, it must have been written in 1542, and probably before October in that year.

The copy of the *Trattato* in the Library of St John's College, Cambridge, was printed at Venice in 1543, but as forty thousand copies were sold in that city in six years, it is easy to see that it need not be the first edition. Happily a manuscript note (probably ancient) is found in the other copy of the *Trattato* preserved at Laibach. It appears thereby that three Cardinals, Contarini, Pole, and Morone were called to an account for having had something to do with this book, or for knowing something about it¹. More will be said presently about Pole and Morone, but I am not aware that we have any other information respecting Cardinal Contarini's connexion with it, than what this note supplies. There seems however no reason whatever to doubt its accuracy². Now as

¹ "In præfixo folio albo invenitur sequens nota: 'Super hoc libello tres Cardinales inq̄siti fuerunt, Moronus, Reginaldus Colas [leg. Polus, C. B.], Contarenus. Editus primum Venetiis in forma 32.'" Kasteliz in litt. I could have wished that the learned Librarian had offered some opinion on the probable age of this note. The very distinct and (I believe) quite correct allusion to the Venetian edition is in favour of its antiquity. I suspect that some well-informed Lutheran divine of Augsburg was the writer of it. See the account of the copy given below.

² A learned friend had already remarked to me that it was very probable that Cardinal Contarini might have been concerned in the composition of the *Trattato*. His general

Contarini died in the year 1542 (some time between May and August¹), the *Trattato* cannot have been published later than the autumn of that year.

Neither can it have been published much earlier.

In the month of May, 1548, or, as it seems more probable, 1549², the truly infamous Giovanni della Casa,

notions on the subject of justification appear to have been very similar. See McCrie's Hist. Ref. in Italy, *passim*.

¹ See McCrie's Hist. Ref. in Italy, pp. 206, 220.

² See Gibbings' Preface to his reprint of the Roman Index Expurg., pp. xvi., xvii. Dublin, 1837. It is, perhaps, the mere blundering of the printers which has introduced this confusion; the *title* of the catalogue appearing in Vergerio's reprint as dated *nell'anno presente* MDXLVIII, while the explanatory remarks of Bartholomæus à Capello at the end are dated May 7, MDXLVIII. The date at the end of the volume also is MDXLVIII; and Vergerio's preface is marked July 3, MDXLVIII. Yet Schelhorn gives the *title* of Vergerio's reprint as MDXLVIII. (Ergöztz. ii. 3), which looks as though the error were corrected in some copies of Vergerio. The greater puzzle is how to get over the *Arabic* 1548, which is the date assigned to this catalogue by Vergerio in his notes to the Postremus catalogus of 1560. Mr Gibbings thinks that the error has arisen from the circumstance that three parts of the Arabic 8 would resemble the old Arabic 9: but I should rather suppose that he wrote in Roman MDXLVIII, and that the printer misread it MDXLVIII (and indeed MDXLIX would have been the more usual notation), and printed the number in Arabic; and that the error escaped correction. I was half inclined to suppose that the catalogue of Della Casa was begun in 1548, and the title dated accordingly, but that its appearance was delayed till 1549, and that the remarks of B. à Capello at the end of it, and the reprint of Vergerio consequently bore the latter date. Mr Gibbings, however, observes in a letter, "The Inventory occupies but 4½ small octavo leaves, including the explanatory remarks of Bartholomæus à Capello, dated at Venice, May 7. 1549. The brevity of this list, therefore, would seem to be decisive against the notion that the printing

Papal legate at Venice, published his Catalogue of books condemned and excommunicated as heretical. This is said to be the first Prohibitory Index printed in Italy, and it included about seventy works¹. In that Catalogue our *Trattato* is thus mentioned :

Il beneficio di Christo : un libretto così intitolato.

This catalogue was reprinted in the very same year by Peter Paul Vergerio, Bishop of Capo d'Istria, who had joined the party of the Reformation. He accompanied his edition, as well as his other reprints of similar works, with bitterly severe and sarcastic comments upon the Inquisitors personally, and their proceedings generally.

of the catalogue ran from one year into another." Yet this argument is not quite satisfactory, for a short book, especially one intended to comprise an important catalogue, might be delayed for some time, and the first title remain uncorrected. It is difficult to come to a clear decision respecting this date, but, on the whole, 1549 seems to be the true one.

¹ See Ranke's Hist. of the Popes, Book II. § 6, Vol. I. p. 161. Lond. 1847. For ample information about the Expurgatory and Prohibitory Indices see the works of the Rev. J. Mendham and the Rev. R. Gibbings, who have made them objects of especial study. I must take this occasion to offer my best thanks to both these gentlemen for their politeness in calling my attention to some facts relating to these indices, which might otherwise probably have escaped me. The title of the catalogue of Della Casa, as reprinted by Vergerio runs thus. Il Catalogo de libri, li quali nuovamente nel mese di Maggio nell' anno presente MDXLVIII sono stati condannati e scomunicati per heretici. Da M. Giouan. della Casa, legato di Vinetia, e d' alcuni frati. E' aggiunto sopra il medesimo catalogo un iudicio e discorso del Vergerio.—A copy is to be seen in the British Museum. The *Trattato* is mentioned in the Catalogue at Sig. α 4, and the remarks of Vergerio begin Sig. γ 4 verso, and go on for a few pages. All the more important parts of his notes are given at length in this Introduction.

Although such a style of writing may be little suited to our own day, the conduct of the ultra-Romish party in Italy was such that the language of Vergerio admits of great palliation, nay, almost of a complete justification. His remarks on the *Trattato* in the notes on the Catalogue of Della Casa form altogether the most valuable ancient notice of the work which has come down to us, and it may well be doubted if any person then living had so extensive a knowledge of Italian literature relating to the Reformation.

At present we shall only make use of the following portion of his annotations, which give us a sure approximation to the date of the first publication of the *Trattato*.

“Segue questo benedetto Catalogo e dice il Beneficio di Christo, e di sotto vi sono queste parole: Vn libro così intitolato, sono accorti, et hanno voluto dichiarire, che non condannano immediate quel beneficio, che Gesù Cristo fece agli eletti suoi, morendo in croce, ma il libro. Et che differentia è condannar quel istesso beneficio, o condannare vn dolce libriccino che ci mostra e ci insegna a conoscer quel beneficio? Or di questo libro ascoltate: o è buono, o è triste. Perchè ne hanno prima lasciati vender XL mille, che tanto io so, che da sei anni in quà ne sono stati stampati e vendetti in Venetia sola, perchè hanno lasciato andar attorno tanta quantità di tossico di anime (secondo loro)?”

Now it is plain that Vergerio means, that before Della Casa printed his Catalogue the book had been selling in Venice for six years, and that forty thousand copies had been purchased during that time. As Venice was the place at which the book was first printed, it follows that

it appeared six years before the said Catalogue of Della Casa, printed in May 1549. The only difficult question is this: Are the first and last years to be reckoned inclusively, or exclusively? I believe that the last few months of 1542, and the first few months of 1549, are both to be neglected, and that we are to understand that six clear and unbroken years had intervened between the publication of the *Trattato* and the appearance of the Catalogue. It is impossible at any rate that it can have been *anterior* to 1542¹, and it has been already shewn that it cannot have been later. It appeared, therefore, in 1542, or in the same year that Paleario delivered his oration to the Siennese.

The points, then, of coincidence between the *Trattato* and the work of Paleario to which he alludes being so many and important, the great probability seems to be that the *Trattato* is the work intended².

¹ If indeed 1548 be the true date of Della Casa's catalogue, and if Vergerio is to be taken quite strictly, May, 1542 will be the date of the *Trattato*.

² There are still a few more, though very subordinate arguments, which lead us to the same conclusion. (1) One of the four grounds of Paleario's condemnation to death was expressed thus: "Videbatur attribuere justificationem soli fiduciae in divina misericordia remittente peccata per Christum." (See Schelhorn's *Amœnit. Hist. Eccl.* Vol. i. p. 443.) This agrees exactly with the doctrine of the *Trattato*. (2) In Paleario's *Actio* in *Pontifices Romanos*, Test. i. and iii., there is a good deal that reminds us of the *Trattato*, particularly the recurring expression "*beneficium sanguinis Christi*." (3) Paleario in his *Oration* to the Senators of Sienna says, "*Qui Germanos accusant, Origenem, Chrysostomum, Cyrillum, Irenæum, Hilarium, Augustinum, Hieronymum accusant: quos si ego mihi ad imitandum proposui, quid obtundis? quid*

It must also be remarked that this hypothesis is by no means contrary to the intentionally obscure account of the authorship, which is delivered to us by Vergerio in his remarks on Della Casa's Catalogue.

Aggiungo di questo libretto, che sono due persone, le quali vi hanno posto mano, una l' ha cominciato, l' altra finito et espolito; et tutte due sono in Italia et molto conosciute et carezzate dai primi membri et ministri di Roma, et il libro loro è condannato per heretico¹.

There was doubtless good reason for not exposing the names of the authors; but there is no reason why Paleario, the friend of Pole, of Sadoleti, of Bembo, all Cardinals of the Roman Church, may not have been one of the two persons intended by Vergerio. The same writer in a passage which will be shortly quoted, mentions that Cardinal Pole had a hand in its composition, which may very probably be true; but, for reasons which will then appear, I incline to think that he is not one of the authors alluded to in the passage just adduced.

Since then the internal evidence points very strongly to Paleario, and the best external evidence is also quite

garris, quod cum Germanis sentiam?" (p. 93.) These authors, then, he may be supposed to have been lately reading. Now in the *Trattato* seven Fathers are cited, four of them being the same that are mentioned in the Oration; namely, Origen, Irenæus, Hilary, Augustine; the remaining three being Basil, Ambrose, Bernard.

¹ It will be observed, that Vergerio could not have considered Contarini, or Juan Valdes, or Bernardino Ochino, to have been one of the two authors, for the two former were then (in 1549) dead: and Bernardino Ochino was in disgrace at Rome.

agreeable to the supposition that he was at least one of its joint authors, we may, on the whole, as it appears to me, ascribe the *Trattato* to him with tolerable confidence, at the same time not excluding the supposition that other persons may have been concerned in its composition. One thing is certain, that if the *Trattato* be not the work intended in his Oration, no track or trace of it has descended to our times¹. The only real difficulty about assigning it to him (so far as I can perceive) lies in this, that he avowed in the Oration having written a book bearing a similar title: if then the *Trattato* was that book, why was it not generally known to be so? It must be sufficient to reply, that the Oration was not published till long afterwards, that it may not have been generally known to his contemporaries, that the published form might have been more explicit than the spoken one, that his expressions might have been forgotten by many of his hearers, or that various other hypotheses might have sprung up which obscured or obliterated the true one. Moreover, it cannot be proved that some persons did not consider him to have been the author: among the persons who so considered him Vergerio may very probably have been one.

To speak generally, however, contemporary writers had no certain knowledge respecting the authorship of the *Trattato*. The English translator, writing about thirty years after the original had appeared, says ex-

¹ Gurlitt (Leben d. A. Palearius, p. 20, Hamb. 1805) enumerates the treatise mentioned in the oration among his lost works. He abstains from making any mention of the *Trattato*.

pressly that the author is unknown¹; and the much earlier French translator, by speaking of the author, "whoever he may be," shews clearly either that he did not know, or possibly that he did not choose to mention the writer's name. The various Prohibitory Indices which include the work either say nothing at all about the authorship, or else call it the production of an uncertain author. There is, I believe, no exception whatever to this remark. Indeed, so far as I know, the only other contemporary document in which any speculation respecting the present inquiry is to be found, is that which was first brought forward by the learned Professor Ranke, of Berlin, who seems to have adopted it at once with far too little consideration. I shall make no apology for inserting his remarks at length.

"If we now inquire what were the leading convictions of these men (the Venetian society consisting of Nardi, Bruccioli, Pole, Priuli, Gaspar Contarini, &c.), we find that foremost among them was the doctrine of justification which as taught by Luther, had originated the whole Protestant movement. Contarini wrote a special treatise concerning this, which Pole cannot find words strong enough to praise....To this circle of friends belonged M. A. Flaminio....These convictions extended themselves as a literary opinion or tendency might have done, over a great part of Italy...

¹ The English translation being first published in 1573, it was not necessary to conceal Paleario's name, if the translator really knew it, as he was now dead. The same preface being repeated in the subsequent editions, it is probable that no knowledge of the true author existed in this country.

"Even in the pleasure-loving Naples, these doctrines were promulgated, and that by a Spaniard, Juan Valdes, secretary to the Vice-Roy. Unfortunately the writings of Valdes have wholly disappeared; but we gather very explicit intimations of their character from the objections of his opponents. About the year 1540 a little book, *On the Benefits bestowed by Christ*, was put in circulation: it 'treated,' as a Report of the Inquisition expresses it, 'in an insidious manner of justification, undervalued works and merits, ascribing all to faith: and as this was the very point at which so many prelates and monks were stumbling, the book had been circulated to a great extent.' Inquiries have frequently been made as to the author of this work: we learn his name with certainty from the report just quoted. 'It was (says this document) a monk of San Severino, a disciple of Valdes, and the book was revised by Flaminio.' From this extract, we find then, that the authorship of the treatise *On the Benefits of Christ* is due to a friend and pupil of Valdes. It had incredible success, and made the study of those doctrines of justification for some time popular in Italy¹."

He adds, in a note, "Schellhorn, Gerdesius, and others, have ascribed this book to Aonius Palearius, who says, in a certain discourse, 'Hoc anno Tusce scripsi Christi morte quanta commoda allata sint humano generi.' The compendium of the Inquisitors, which I found in Caracciolo, Vita di Paolo IV. MS. expresses itself on the contrary, as follows: 'Quel libro del beneficio di

¹ Ranke's *Hist. of the Popes*, Book II. § 1. Vol. I. pp. 103-105.

Christo, fu il suo autore un monaco di San Severino in Napoli, discepolo del Valdes, fu revisore di detto libro il Flaminio, fu stampato molte volte, ma particolarmente a Modena 'de mandato Moroni,' ingannò molti, perche trattava della giustificazione con dolce modo, ma hereticamente.' But since that passage from Palearius does not so clearly point out this book as to make it certain that no other is meant, since Palearius says he was called to account for it in the same year, while the Compendium of the Inquisition expressly declares, 'Quel libro fu da molti approbato solo in Verona, fu conosciuto e reprobato, dopo molti anni fu posto nell' indice:' so I conclude that the opinions of the above-named scholars are erroneous."

Upon this passage in the Compendium of the Inquisitors it must be remarked that it is very difficult to refute any hypothesis which shrouds itself in ambiguity and darkness. If the Inquisitors distinctly knew who wrote the *Trattato*, why did they not give us his name, instead of vaguely calling him a monk of San Severino and a disciple of Valdes? It is easy to see why a disciple of Valdes may have been considered to have written it, because some parts of it are expressly taken from the Hundred and Ten Divine Considerations of Valdes¹, a work which has also exerted a manifest influence over the *Trattato* generally. It is possible, moreover, that this monk of San Severino, and disciple of Valdes, may have been the author of the Spanish

¹ Ranke has made a strange error in saying that the works of Valdes have wholly disappeared: some are extant in translations, others in the original Spanish.

translation of the *Trattato*, or that he may have been concerned in one of the numerous editions of the original, which appeared in Italy. So that the account of the Inquisitors, although inaccurate, may easily have had an historical basis. This at least is certain, that if they mean to ascribe the *Trattato* to an obscure author (and this is the only natural interpretation to put on their expressions), they contradict the express statement of Peter Paul Vergerio, whose authority on these matters is fully equal to their own. And, indeed, these Inquisitors have not evinced a very exact knowledge in some other remarks that they have made on the book. It has been already shewn that the *Trattato* first appeared in 1542 : now the Inquisitors would certainly lead us to believe that it was at first unopposed, and they expressly affirm that it was not placed in the Index of Prohibited Books till *many* years afterwards. But the fact is, that it was placed in the *first* Index of Prohibited Books, which appeared in Italy, in May 1549, little more than six years after its first publication, and that it was speedily assailed in 1544, by the alert controversialist, Ambrogio Catharino, in a work of which we shall proceed to speak almost immediately. These facts are scarcely reconcilable with their account. However, it may be true enough that no opposition to it was at first made in *Verona*, while Paleario may have been persecuted at *Sienna* in the same year that he wrote it; so that the discrepancy between the account in the Oration of Paleario and in the Compendium of the Inquisitors, on which Ranke insists, seems to be of no great strength or force.

There are still two other, but much later suppositions respecting the authorship of the *Trattato*: that of Sandius¹, in the latter part of the seventeenth century, who assigns it to Bernardino Ochino; and that of Laderchio², in the early part of the last century, who

¹ In his *Bibl. Anti-Trinit.* p. 4. (Freistad, 1684) he enumerates among the works of Bernardino Ochino the *Libellus de Beneficio Christi* without further remark. I do not know on what authority (if any) this statement is made.

² Speaking of Carneseccchi, he says: "Nec minus, post præfatam absolutariam sententiam, hæreticorum librorum lectione oblectatus est et præcipue Martini Lutheri, Petri Martyris Calvinistæ, et Apologetici Marci Antonii Flaminii, pro pestilenti libro Valdesii, cui titulus erat, *Christi Beneficium*, contra Ambrosium Catharinum Archi-Episcopum exarati."

Annales Eccles. ab anno quo post Card. Cæs. Baron. desinit Odor. Raynaldus continuati. auct. Jac. de Laderchio, Tom. xxii. p. 199. No. 49. ad an. 1567. Col. Agrip. 1733.

Mr Gibbings remarks in a letter: "This error arose, I should think, from his having misunderstood the meaning of the words used in the 34th section of the charges against Carneseccchi, in which we read: 'Et finalmente hai creduto à tutti li errori et heresie contenuti nel detto libro del Benefitio de Christo, et alla falsa dottrina et institutioni insegnati dal detto Gio. Valdesio tuo maestro.'" This seems to be a very probable account of the matter. "Laderchio," he further observes, "derived all his knowledge from the very volume of records from which I have transcribed the proceedings against Carneseccchi." He may also perhaps have remarked that some parts of the *Trattato* were taken from Valdes. B. B. Wiffen, Esq., has kindly extracted from the *Revista Hispano-Americana* that part of the Marques Pidal's Essay on Valdes which relates to the *Trattato*. He believes that it is the best account of him that has yet appeared. The extract, however, need not here be given, as the authorities to which he refers, viz. Ranke, Schellhorn, Laderchio, and Cardinal Quiroga's Index, are cited at length in their proper places. The following is Pidal's judgment: "On careful consideration

ascribes it to Valdes himself. Both these hypotheses are manifestly contradictory to Vergerio's statement, and have little internal probability.

The above is all the evidence that I have been able to collect respecting the authorship of the *Trattato*; and although it is probable that other notices of the work are to be found scattered in contemporary or succeeding writers, yet it is much to be doubted if any additional information, now in existence, will entirely dispel the obscurity in which the question is enveloped. A learned ecclesiastical historian of our own day, Gieseler, who considers that the treatise was not written by Paleario,

it appears most certain that this book, if it was not written by Valdes, was written under his inspection, and expressed his opinions, and those of his disciples, on the great question of justification." The coincidences between the *Trattato* and the *Considerations* of Valdes are, I am firmly convinced, too close to be accidental: but that does not shew that Valdes or even any of his disciples wrote it, *if only the latter work were in print* when the *Trattato* was written. Valdes died in 1540, and only wrote in Spanish; and Mr Wiffen says: "*I think that he published nothing himself but two dialogues, about 1528—1530, both very interesting. These and other writings were translated into Italian, and printed after his death; and of some the Spanish originals have perished. He wrote in a very explanatory, balanced style; so much so as scarcely to fail of being reflected in a translation. I am convinced that the Trattato was not his writing; yet there are several parts of it that indicate that the author received his teaching, probably only from conversation, but so deeply as to be termed his disciple.*" The *Considerations* were brought from Italy by Vergerio, and were first set forth in Italian at Basil by C. S. Curio in 1550; but it is to be feared that the original cannot now be recovered. Mr Wiffen thinks that it cannot have been printed before the *Trattato*. I am not aware that Paleario was personally acquainted with Valdes.

offers no opinion of his own, and appears to consider that the enigma is incapable of solution¹.

The remaining part of our inquiry into the fate and fortunes of the book is somewhat less involved. It has already incidentally come out in evidence, that the book had no sooner appeared in Venice than it met with incredible popularity and success. It was approved of generally in Verona, it was reprinted several times in Modena by the command of Cardinal Morone, and elsewhere, and was so popular in Venice itself that forty thousand copies, struck off wholly or in part by the press of De Bindonis, were sold in the space of six years after its first appearance. The Italian text was even reprinted in foreign parts, and a copy of an edition published at Tübingen is now in existence, which appeared under the auspices of two promoters of the Reformation, Antonius Dalmata, and Stephanus, consul of Istria, to whom we are also indebted for a Croatic version, published in 1563, which went through more than one edition. It is highly probable that the well-known Primus Truber and Hans Ungnad, Baron of Sonneneck, were in some way concerned in all these Tübingen editions. At any rate, it is certain that these four men worked together in publishing similar religious works in the Slavonic dialects, which issued from the press of George Gruppenbach of Tübingen².

¹ Gieseler, *Lehrb. d. Kircheng.* Bd. III. Abth. 1. pp. 49. Bonn. 1840. He gives 'about 1540' as the date of the *Trattato*.

² B. B. W., in the *Eco di Savonarola*, (Aug. 1854) says that the Slavonic version was made by Primus Truber. This statement as I learn from him, was made on the authority of

The earliest of the versions, however, was the French, which was executed in 1545, at Lyons, a city well-known for its attachment, at that time, to the reformed doctrine, and which issued from the press of John de Tournes, who seems to have had a kind of partnership with De Bindonis. Another edition appeared a few years later, which bears internal evidence of having also proceeded from his press; but the printer, taught perhaps by the experience of others or himself, saw fit to suppress his name. It was from the French edition that Arthur Golding, the translator of various classical and theological works, made an English translation in the reign of Elizabeth, in 1573, which went through two editions before the end of her reign, and through two more in the early part of the following century. At an earlier period, in

the late Mr Garnett of the British Museum, who possessed a great knowledge of Slavonic literature. Dr Kasteliz suggests that Hans Ungnad undertook the Tübingen editions. The following passage from the life of Truber, by Melchior Adamus, makes it very likely that they are both correct. "Inter alios patronum, ut diximus, habuit (Primus Truber) egregium eternaue memoria dignum, generosum Baronum Johannem Ungnadium a Sonneneck; qui multa pia nostratum scripta in Slavonicam vel Croaticam linguam transferenda curavit, et ad Turcicas gentes, ut Christianismo imbuerentur, transportanda; opera usus hujus Truberi Carniolani, Stephani consulis Histriani, et Antonii Dalmatæ in Tübingana Georgii Gruppenbachii typographia." *Vite Germ. Theol.* p. 578. Heidelb. 1620. Adamus does not enumerate the *Trattato* among the works translated by Truber. Ungnad was undoubtedly the patron of one of the Croatic versions; in the "Rechnung des Freyherrn Ungnad" in 1564 occurs "Beneficium Christi, Crovatisch, 500 Exempl." Schnurrer, Slavisch. Bücherdruck, pp. 61, 62.

1548, Edward Courtenay, Earl of Devonshire, then a prisoner in close confinement, had made an English translation directly from the Italian, the manuscript of which he presented to the Duchess of Somerset, wife of the Protector, accompanied by a prayer that she would exert her powerful influence in his favour, in order to procure his release. Our own King Edward the Sixth became acquainted with the work by means of this copy, and his autograph is preserved at both ends of the volume. Nor were these translations all: for it is certain that at some time anterior to 1570 a Spanish version appeared in the Castilian dialect.

Thus in various parts of Italy, in Germany, in Croatia, in France, in Spain, and in our own country, was the *Trattato* eagerly read, either in the original or in the dialect of the country. The number of copies printed was truly astonishing, considering the age in which the book appeared: we cannot well estimate their number; but it may be thought that fifty thousand is much more likely to be under the sum total than above it. If any work of that age seemed likely to go down to all succeeding generations it was the *Trattato*. Yet how uncertain are appearances! Within a century the book seems to have well nigh vanished in almost every form: in another century it was believed to be definitely lost! Its persecution, extermination, and recovery, form the last part of our inquiry.

It has already been remarked that in the same year in which the *Trattato* appeared Cardinal Contarini was examined by the ecclesiastical authorities for having been in some way implicated in it. Nothing further

respecting this affair appears to be known ; but it may be added that the Cardinal when lying on his deathbed (in the autumn of the same year) is reported to have declared, that although he disagreed in other respects with the Protestant party, he coincided with their sentiments on the subject of justification¹. In this there is nothing to excite our surprise, for substantially the same opinions were promulgated in the published works of Cardinal Fregoso and other Italian ecclesiastics of the same age². Not only were the doctrines of the Reformers on this important question generally held by the ecclesiastical writers of the first centuries, but even during the middle ages they were entertained by many of the best writers, and more especially by St Bernard, whose discourses on justification are superior in the judgment of Luther to those of any other Doctor of the Church³. "After this wise, to be justified only by this true and lively faith in Christ," says one of the Homilies of the Church of England, "speaketh all the old and ancient authors,

¹ M^cCrie, Hist. of the Ref. in Italy, p. 220.

² Ma vorrei ben che questi condannatori mi sapessero dire perqual cagione havendo scomunicato il beneficio di Christo non habbiano insieme maledetti alcuni libriccini, li quali dicono le istesse cose, overo una gran parte di essa v. g. La medicina dell' anima, Lo trattato dell' oratione del Fregoso...et La apologia di fra Baldo...La paraphrasi sopra i Sette Salmi di D. Giovanni di Cremona. Vergerio on Della Casa's catalogue.

³ Bernardus omnes Ecclesie doctores vincit. Luther. in colloq. Conviv. cap. de Patrib. Eccl. cited among the Testimonia heterodoxorum at the end of the Benedictine edition, where highly laudatory testimonies from Bucer, Œcolampadius, Calvin, &c., may be seen.

both Greeks and Latins. ... As beside Hilary, Basil, and St Ambrose before rehearsed, we read the same in Origen, St Chrysostom, St Cyprian, St Augustine, Prosper, Œcumenius, Photius, Bernardus, Anselm, and many other authors, Greek and Latin¹."

The view however of the schoolmen, who with some slight variations among themselves maintained that the righteousness of justification is an infused inherent quality, was at this time most prevalent. It was advocated by the elegant pen of the Cardinal Sadoleti, and was soon afterwards carried, though not without very considerable opposition, in the Council of Trent². The more thorough advocates of this view were of course vehemently displeased with the *Trattato*. Among these was Ambrogio Catharino, afterwards Archbishop of Conza, who broke a lance with the great German Reformer himself. In the month of March 1544, he brought out in Italian his "Compendium of errors and Lutheran deceits contained in a little book, without the Author's name, entitled 'A most useful treatise on the benefit of

¹ Second part of the Sermon of Salvation, ascribed to Cranmer. See Corrie's preface to the Homilies, p. xi. Cambr. 1850. I strongly suspect that in this and other homilies on the same subject he has made use of the *Trattato*.

² "Among the members of the Council (Trent) there were many who held opinions on this point entirely similar to those of the Protestants. The Archbishop of Sienna, Bishop della Cava, Giulio Contarini, Bishop of Belluno, and with them five theologians, ascribed justification to the merits of Christ, and to faith alone and wholly; charity and hope they declared to be the attendants, and works the proof of faith, but nothing more: the basis of justification must be faith alone." Ranke, History of the Popes. Book II. § 5. Vol. I. p. 152.

Christ crucified¹." It appears from the postscript to his preface that his work was already completed, when the censures of four learned men, Doctors, as he imagines, were presented to him, who had in like manner undertaken to confute the doctrines of the *Trattato*: he remarks with pleasure that their exceptions to it are much the same as those which he had himself taken². The document came into his hands he knows not whence, or from whom. Such mystery enshrouds almost everything connected with the literary history of the *Trattato*!

To return however to the *Compendio* of Catharino. Unhappily this work avails us nothing for discovering the author of the *Trattato* or the exact date of its publication. Indeed it seems clear that he did not know who the author was; but on this point the reader can form his own judgment, as the entire annotation on the preface of the *Trattato* is subjoined in a note³. From

¹ A facsimile of the title is given above. At the end of the *Compendio*, the first of the three tracts, having a common title, fol. 59 verso Sig. h 3, we have the date, &c. given thus: In Roma ne la Contrada del Pellegrino per M. Girolama de Cartolari, a instantia di M. Michele Tramezino. MDXLIII. Nel mese di marzo. A copy of this very rare book (printed in the Italic type) is in the possession of the Rev. C. W. Bingham, of Bingham's Melcombe, Dorchester, who has kindly allowed me to make use of it.

² Era questa nostra operetta già perfetta, e quasi data ne le mani de lo stampatore, quando non so d' onde, ne da chi, mi furon presentate censure, di quattro, credo dottori, che similmente hanno veduto la perniziosa dottrina di questo trattato del beneficio di Christo: mi rallegrai molto quando viddi, che tutto quello che lor notano dottamente e elegantemente, anchor io haueuo auuertito e notato. fol. 4.

³ Annotatione sopra il proemio del pestilente Libretto.

Ragioneuolmente l'Autor di questo libretto del beneficio di

this and the other extract cited below, every one may easily perceive the general character of this *Compendio*.

Christo, contra il quale siamo forzati adoperar la penna, puo dar sospetto a ogni prudente persona per non essersi manifestato; Perche se lui è huomo d'autorita, come dice il proemio, e pensaua di dir verita, e verita vtilissima a Christiani, come e propone, doueua anchora con l'autorita propia fauorirla, come faceua S. Paolo, il quale per questa causa si arditamente, e Gal. i. con tanto spirito si manifesta, e si predica Apostolo, etiam in contentione; e comparandosi a gli altri non teme affermare, che I Cor. ix. non era minore ne in scienza, ne in virtu, e segni. Et doueua temere anchor questo huomo il giuditio di molti, che facilmente poteuano pensare altra cagione del non essersi voluto scoprire, occorrendo in pronto a ogni huomo contra lui quella sentenza. Qui male agit, odit lucem; cio è, chi va a far male ha in odio la luce per non esser scoperto in faccia e redarguto; et tanto piu doueua temer, quanto sapeua bene, che lui insegnaua altra dottrina, che quella che per molti secoli era stata insegnata ne la Chiesa santa. Ma faciamoli piacere, e diciamo che lui ha fatto questo semplicemente, e che non pensaua la sua dottrina esser sospetta, e che hauesse bisogno difenderla. Hor ecco che noi l'arguiamo come falsa, erronea, e heretica; per certo se vuol mostrar esser vero Christiano debbe manifestarsi, e o confessare gli errori, e reuocarli, o uero se pensa che sien verita, defender li dinanzi al propio tribunale de la Sedia Apostolica con ogni christiana mansuetudine e zelo; dicendo S. Girolamo; in crimine hæresis nolo quemquam esse patientem. Altrimenti lui stesso dara testimonio di quello che di lui meritamente si presume, cio è, che ha hauuto pessima coscienza come vn falso dottore e ingannatore de le misere plebi; et certamente a chi ben considera, non è bugia nel proemio, doue dice, esser taciuto il nome de l'Autore, accioche piu muoua la cosa, che l'autorita; non disse, accioche piu muoua la verita, apendo che non insegnaua la verita. Ma disse la cosa stessa in se, perche la vedeua atta a muouere il volgo, senza altra autorita;

Io. iii.

Giro, contra
Ruffino.

Proceeding from the opposite point of view to the *Trattato*, he maintains that by the merits of Christ, grace and

et in questo hanno gran vantagio contra noi, perche questa è voce del volgo, Diteci cose che ci piacciano. Hor a qual huomo di carne non piacerà questa dolce dottrina di liberta, e di predestinatione? Tanto certo piu dolce al gusto, quanto piu rea a la salute, come si vedrà nel processo, Benedetto sia Iddio, perche sarà giustificata la causa de la verita, quando non sarà mancato chi lo dica. O miseri guardateui che costor vi porgeno il veneno, con vn falso e simulato dolce; Et pero col nome di Dio incominceremo a scoprire gli errori e inganni che in tal trattato son contenuti.

The following specimen taken from the close of his remarks on the *Errori tratti del terzo cap.*, will serve as a specimen of the style, and will shew what are the principal positions in the *Trattato* to which he objects:—

Erra e inganna doue dice, che douiamo rinunciare a tutte le nostre giustificationi esteriori, come sono elemosine, digiuni, orationi, e altre opere buone, e virtuose. Perche non si debbe rinunciare quello che è valido, e pregiato da Dio, e vien da la gratia sua donataci da lui, come son queste opere esteriori, quando nascano da lo spirito di charita, fatte per amor di Christo, come si debbe presupporre; è scritto, La charita copre la moltitudine de peccati, e la elemosina estingue il peccato, come l'acqua estingue il fuoco. Et S. Paolo dice; non vi vogliate scordare del fare bene, e del partecipare il prossimo de i vostri beni. Perche queste sono l'hostie che vi fanno meritare la placatione di Dio. Et Christo disse. Venite benedicti patris mei, possidete regnum, Esuriui enim, &c.

Erra e inganna doue dice; Abbracciamo la giustitia del nostro Giesu Christo; erra dico, intendendo, come loro intendono, de la giustitia propria di quella persona Giesu Christo; per laquale giustitia lui fu giusto dinanzi al padre; perche tanto gioua a noi quella giustitia propria di Christo, quanto noi per i

1 Pet. iv.

Ecel. iii.

Dan. iv.

Heb. ult.

Matth xxv.

power is given us to work meritoriously: that works proceeding from faith and charity (and no others) are truly good and deserving of eternal life¹, that they make

meriti de quella ne trahemo la nostra giustitia inherente in noi, donataci da lui, d'onde vengono l'opere buone, e accettabili, come è già detto. Perche come ben dice S. Tomasso, a la dilectione di Dio verso le creature, sempre seguita qualche bene in essa creatura, secondo il modo de la dilectione di Dio. Tho. I. li.
q. 110. arti.
I.

Erra dunque e inganna anchor quando dice; Teniamo per fermo d'esser giusti non per opere nostre, ma per e meriti di Christo. Contra questi tali che così insegnano disse il Diletto. Filioli nemo vos seducat, Qui facit iustitiam, iustus est. Et S. I Io. iii. Giacobbe anchora dimostra ne l'esempio di Abraam, che fu Iac. ii. giustificato per l'opere, e non solamente per la fede. Ne per questo si togliono i meriti di Christo, anzi si estollono, perche si dice, che per e suoi meriti hauiamo la gratia, et la facultà d'operare meritoriamente.

Erra dunque anchora e inganna quando dice, che douiamo esser allegri, e securi, perche la giustitia di Christo annihila tutte le nostre ingiustitie. Non è vero questo detto così assoluto, che la giustitia di Christo annihili tutte le nostre in giustitie, perche quelle che si fanno dopo la gratia riceuuta non si annihilano senza contritione, e penitenza, e nuoua vita, e perfetta satisfattione, secondo che dice il Signore. Se l'impio fara penitenza de tutti e suoi peccati che ha operato, e custodira tutti Ezech. xviii. e miei precetti, e fara il giuditio, e la giustitia, viuera, et non morira, ne mi ricordaro di tutte l'iniquita sue, ne la sua giustitia viuera, laquale lui hauera operato, e così lui stesso viuifichera l'anima sua; Ecco il modo di viuificare l'anima, Altrimenti o anime comprate col sangue de l'imaculato agnello, chi vi dice beate per sola fede, vi seduce e none è la verita in loro, fol. 21, 22.

¹ Lequal (opere sc.) venendo da quella fede et charita sono veramente buone, et meritorie di vita eterna. fol. 40.

a man more and more justified¹: and that they are not simply remunerated in Paradise, but *with* Paradise, that is, with eternal life. This is so important a distinction, that the whole controversy, according to Catharino, turns upon it².

Thus then it seems clear that Catharino holds that heaven is *justly due* to good works, and not that they are recompensed in heaven by the *mere mercy* of God, who accepts them for the sake of the merits of his beloved Son.

With regard to the passages of the Fathers which are cited in the *Trattato* to shew that a man is justified by faith without works, Catharino says that 'they speak clearly of the unjust man,' and cites counter passages from Origen, Hilary, Ambrose, and Bernard, in order to vindicate this interpretation³.

He makes much the same reply to the texts of the New Testament; and tries to prove by other texts that the righteousness of the justified man is internal⁴.

In his attacks upon particular passages of the *Trattato*, he must, I think, be allowed to have occasionally inflicted some slight damage. Thus he has no difficulty in qualifying the exaggerated view of man's fallen nature,

¹ Quell' opere dunque che si fanno da l' huomo giusto lo giustificano, non perche lo faccino giusto, essendo gia giusto, ma perche lo fanno anchor piu giusto et degno assiduamente di maggior premio. fol. 15. b.

² Erra e inganna entrando in un discorso doue pare che consenta con noi approuando l' opere buone fatta in fede, e anchor dicendo che sono remunerate in paradiso, ma non dice che la remunerazione sia esso paradiso, cio è vita eterna. Perche confessando questo, la disputa circa l' opere sarebbe finita. fol. 40. b.

³ fol. 32 sqq.

⁴ fol. 22, &c.

which is given in the First Chapter of the *Trattato*, and in shewing that it is deeply wounded indeed by the Fall, but not so totally corrupted that it is one and the same with the nature of devils¹. In like manner he has taken advantage of a few unguarded statements, as I cannot but consider them, which are to be met with in the last Chapter of the *Trattato*; which will easily suggest themselves to the reader. On these and some other places the remarks of Catharino are not wholly without sense and judgment.

But upon the whole the *Trattato* is impregnable, and has only suffered a little detriment in some of its unimportant outworks. Vergerio's opinion of Catharino's

¹ "When the angels fell it was by a free self-determining act of their own will with no solicitation from without: from that moment they were not 'as one half dead,' but altogether so, and no redemption was possible for them. But man is *half dead*, he has still a conscience witnessing for God: evil is not his good, however little he may be able to resist its temptations. He has still the sense that he has lost something and at times a longing for the restoration of the lost." Trench, *Notes on the Parables*. (On 'The good Samaritan,' where many passages from the ancient ecclesiastical writers may be seen. See also the allegorical interpretation of 'The lost piece of money,' in the same work, and the passage cited from Origen). Compare Ogden's Sermons on the Ten Commandments, Sermon, XIV., where he proves from Gen. ix. 5, 6, that if "this image (of God), whatever it be, were extinct and lost, it could no longer be defaced, and consequently could not now be brought in to constitute or aggravate the guilt of murder." See also Bishop Butler's Sermons on Human Nature. Still it must be owned that very strong expressions, more or less resembling those in the *Trattato*, occur in approved works, e. g. in the Sermon on the Nativity in the Second Book of Homilies.

elaborate philippics against the reformed doctrines may be told in his own words. 'At producetis, opinor, vestros monachos, doctos viros, qui cum nostris pugnent. Tam infeliceiter sunt pugnaturi, quam cœpit pugnare Sylvester Prieras, Ambrosius Catharinus, alique ejus farinæ monachi¹.'

Even apart from theological considerations, the work of Catharino cannot be very highly spoken of. Its paragraphs are constructed on one uniform heavy type, and the reader is wearied with the ever-recurring 'erra et inganna dove dice.' There is moreover too frequently a captiousness and littleness of mind pervading his remarks; a disposition needlessly to run down his opponent upon every pitiful occasion or pretext. This method impairs the force of his other exceptions, and produces an ill effect upon the work as a literary whole. Neither can any praise be accorded to the temper of his criticisms generally; although it must be confessed that this fault is at least as much to be put to the account of the age as of the man.

The *Trattato*, however, did not want an able defender. M. A. Flaminio², the intimate and beloved

¹ Postremus catalogus hæreticorum Romæ conflatus 1559 cum annotationibus Vergerii, fol. 30, b.

² Tiraboschi (Storia della Lett. Ital. Vol. VII. p. 1417) gives an account of Flaminio, but does not appear to know this book. Neither does Greswell, nor any other of his biographers, so far as I am aware. It appears that he had conversed with Valdes, and had embraced his views. Paleario, in a letter to Cardinal Maffei, after Flaminio's death in 1550, writes thus of the 'vir optimus et mihi amicissimus.'—Neque vero est aliud quod hoc tempore libentius faciam quam de Flaminio cogitare

friend of Paleario, who is said to have revised the *Trattato*, came forward to the rescue. This apology which must have been composed some time between A.D. 1544 and A.D. 1550, seems to have perished entirely, but it is known to us from the records of the Inquisition¹, and from the vague remarks of Vergerio, who does not even mention Flaminio's name, but may reasonably be supposed to allude to him and to Cardinal Pole in the following observations on the catalogue of Della Casa. Ma ci è anchora da dire di questo Beneficio di Christo; è un certo frate che non lo vuole a patto alcuno, et con speranza di haver un beneficio dal Papa ha fatto una invettiva contra quel di Christo crocifisso: è stato poi un' altro buon ingegno et spirito, che lo ha tolto a diffendere, et ha composto un dolce libro et l' ha dato alle mani di un Cardinale, il quale ha fama di haver lume di conoscere gli errori della Chiesa, et gustar la dolcezza dello Evangelio; certo egli ha di molte virtu eccellenti... Egli suol dire che bisogna esser prudente et aspettar la occasione et il tempo opportuno².

et loqui: hac una ratione acquiesco et lenio desiderium meum. Further on he complains: nullos Bembos, nullos Sadoletos, nullos Flaminios renasci, et istis occidentibus solem excidisse e mundo: and adds, De Polo, sanctissimo collega tuo, nihil accepi, quonam pacto tulerit Flaminii mortem (p. 601). This shews the great intimacy that subsisted between Paleario, Flaminio, and Pole.

¹ In a passage cited below. See also page xlix. note 2.

² As Vergerio immediately proceeds to add that the *Trattato* had two authors, in a passage already cited, we can hardly suppose that he intends Flaminio or Pole to be one of them. But it seems impossible to doubt that Pole is the cardinal

Not only was Flaminio's apology delivered into the hands of Pole, whose observation on the necessity of caution with regard to it was but too sadly verified by the fate of Carnesecchi, but the Cardinal was believed by the same Vergerio to have had a hand in the composition of the *Trattato* itself, and is reported, as we have seen, to have been called to an account for being in some way concerned with it. It is at any rate certain that both he, and his friend Cardinal Morone, as well as Priuli and others defended and promulgated it.

Of the latter Cardinal we have already more than once had occasion to speak. His approbation of the *Trattato*, his gratuitous circulation of copies, and his Modenese reprint of the text did not escape the vigilance of the Inquisitors. He was cast into prison on an accusation of Lutheranism, in the year 1558, by the authority of the fanatical and sanguinary pontiff, Paul IV. The eighteenth article exhibited against him ran in the following words: 'Item quod libellum intitulatum Beneficium Christi distribuendum curavit et bibliopole

intended in the extract given above. See M'Crie's Hist. of the Reform. in Italy, p. 203.

¹ Immo dicam amplius Reginaldum Polum, Cardinalem Britannum, istius Moroni amicum summum, existimari ejus libri autorem aut bonam partem in eo habere: saltem certum est illum defendisse et promovisse cum suis Flaminis, suis Priulis, aliisque alumnis. Nunc sævitiam in Anglia in nostros fratres exercet. Veh illi! Scholium on Art. 18 of the Articuli contra Cardinalem Moronum de Lutheranism accussatum et in carcerem conjectum a Procuratore fisci et cameræ apostolicæ et nomine officii S. Inquisitionis instituti, A. D. 1558. Sig. b3. A copy is in the Library of St John's College, Cambridge. Schelhorn (Amœnit. Eccl. Vol. i. p. 156) has no doubt that Vergerio is the scholiast.

hæretico seu de hæresi suspecto mandavit, ut hujusmodi libellos venderet quam pluribus posset, et iis qui non haberent dono traderet, quia ipse pecuniam illorum solveret.'

The Cardinal remained in confinement for about two years in company with Foscherari Bishop of Modena, and with many others of the more moderate Roman party in the castle of St Angelo, until the death of the infallible maniac, which was the signal for the enraged populace to burn the chambers of the Inquisition to the ground, and to drag the statue of his Holiness into the Tiber¹.

But the *Trattato* produced still more disastrous effects upon another of its admirers, Pietro Carnesecchi. He was respected and loved for his virtues and accomplishments by the Cardinals Bembo and Sadoleti, and being a follower of the fortunes of the Medici was made protonotary to Pope Clement VII., with whom he had so great an influence during his whole pontificate, that it was said that the Church was governed by Carnesecchi rather than by Clement. He was one of those who entered into the select party of Cardinal Pole at Viterbo, at which he also met M. A. Flaminio, and thus became indoctrinated with their views on justification. His intimacy with Valdes still further increased his inclination towards the Reformed opinions. His sentiments brought him into great trouble, and he was excommunicated and pronounced a contumacious heretic, and declared liable to the punishment of the secular arm by Pope Paul IV. But when Giovanni Angelo de' Medici was made Supreme

¹ M'Crie, *Ref. in Italy*, p. 310. Muratori *Annali d'Italia*, s. a. 1555 sqq.

Pontiff under the title of Pius IV., the sentence of excommunication was removed, and no abjuration of his opinions was required. On the accession however of the barbarous Pope Pius V., he fled to Florence and to the protection of the grand Duke Cosmo. But all availed nothing. He was sent as a prisoner to Rome, and thirty-four articles were exhibited against him. These articles charged him with holding the principal tenets of the Reformers in opposition to those of Rome. One of the charges was that he had read and possessed various writings heretical and suspected of heresy, and among them "la pertinace apologia di Marc' Antonio Flamminio (sic) in fauor' di quello perniciosissimo libro detto il Beneficio di Christo, contro la bo: mem: di Mastro Ambrosio Catherino, che fu poi Arciuescouo di Consa:" also that he had believed in "tutti li errori et heresie contenuti nel detto libro del Benefitio di Christo¹." He was condemned as an incorrigible heretic, delivered over to the secular arm, beheaded on the third of October 1567, and afterwards consumed in the flames.

But more sweeping measures were adopted against the *Trattato*. The Inquisitors were resolved not only to punish with death or imprisonment the chief admirers and abettors of the book, but also to destroy, if possible, every copy from off the face of the earth. The resolution once made, they went to work with incredible

¹ These citations are transcribed by Mr Gibbings from the very volume of the original records of the Roman Inquisition from which Laderchius derived his information. I am indebted to him for communicating them to me. He has some thoughts of publishing the entire proceedings against Carnesecchi.

energy and with almost miraculous success. Wherever the terrors of the Holy Office reigned, the *perniciossimo libretto* was proscribed. Popes, kings, prelates, and councils conspired together to annihilate it. At Rome, at Venice, at Milan, at Paris, at Antwerp, at Madrid, the *Trattato* was placed upon the black list, and sometimes under different titles in the same list. All this was done before the close of the sixteenth century. As early as the year 1570 every form in which the book had appeared is doomed: the *Benefizio di Christo* in *all its languages* is denounced in the Appendix to the Tridentine Index¹.

¹ In the Cathal. libr. hæret. Sanctiss. Inquisit. Venet. ap. G. I. de Ferraris, 1554, Sig. a 3 verso, we have 'Beneficium Christi.' This is a very common title, and is that by which Vergerio expresses Della Casa's 'Il beneficio di Christo' in his reprint of it at the end of the preceding Catalogue fol. penult.: it appears also upon the title-page of both the Sclavonic versions. (See facsimile). In the Catalogo de Arcimboldo Vescovo di Melano nello anno 1554, fol. 8, this book is proscribed under the same Latin title. Vergerio in his notes on this catalogue, Sig. c 6, says, that if any one is found reading the 'dolce libriccino,' as he calls the 'Beneficio di Christo' (so rendering the Latin) 'voi lo scorticarete senza remissione;' but if any atheist is detected reading Lucian (also a proscribed book) 'non gli direte nulla, se pur non lo loderete come galante huomo.' In the Postremus catalogus hæreticorum Romæ conflatus 1559, which was published in 1560, 'cum annotationibus Vergerii,' we have under 'Auctorum incerti nominis libri prohibiti,' Beneficium Christi: fol. 44, b. Among the works 'en Romance' prohibited in the Index of Cardinal Quiroga, Archbishop of Toledo and Inquisitor general of Spain, p. 71, is Tratado vtilissimo del beneficio de Iesu Christo. In the 'Catalogus librorum Galliarum ab incertis auctoribus' condemned by the 'Facultas theologiæ Parisiensis' in 1551, we have Du Benefice de Jesus

By these vigorous measures, and by the extensive scale on which they were conducted, the Inquisitors appear to have destroyed almost all the copies before the close of the century. In our own country the English translation of 1573 was made from the French version, in consequence, doubtless, of the difficulty of procuring a copy of the original. In the following century the English version alone seems to have been reprinted: and the original appears to have been well-nigh unknown: although, for the sake of security, every form of the *Trattato* was again proscribed by the Inquisitors¹.

The condemnation is reiterated even in the following age, and in the Index of Pope Innocent XI., published in 1704, the *Trattato* is proscribed under no less than

Christ crucifié envers les Chrétiens. Of this and the preceding version more will be said presently. I conclude this note with an extract from a letter of Mr Gibbings, "There is not any particular use in examining the later Indexes, as their compilers copy so carefully from the preceding impressions. Mascaregnas (A. D. 1624) in his Portuguese Catalogue, p. 8, does, as you say, set down, 'Beneficium Christi, in quacunque lingua.' The original source of this entry is, I am sure, the following sentence contained in the *Appendix* to the Tridentine Index, published by the authority of Philip II., Antwerp, 1570, p. 106: 'Tractado cuyo titulo es: Tractado vtilissimo del beneficio de Jesu Christo, en qualquier lengua.'

Pius IVth's Index has the book condemned twice; as 'Beneficium Christi,' simply, under the books of authors of uncertain name, letter B; and again, letter T, under a similar heading, 'Trattati del beneficio di Christo.' The same entries are exactly repeated by Clement VIII., Romæ, 1596, except that 'Trattati' is turned into 'Trattato.'

¹ See preceding note. It is useless, though easy, to cite more authorities.

four different titles¹. About the middle of the eighteenth century, Schelhorn, the learned librarian of Memmingen, set himself in earnest to try to discover the original work, but failed to do so: he was equally unable to meet with any of its versions. A little later Gerdes took upon himself to say that the book had disappeared²: but Riederer almost immediately afterwards met with a copy of the original, which he has described, and from which he made various extracts³. Dr M'Crie, writing in 1827, expressed his belief that Riederer was the only writer who had seen the original for two centuries⁴. At the close of the last century a copy of one of the Slavonic versions was seen and described by Schnurrer⁵. Neither Riederer, however, nor Schnurrer published an edition of the book, so that it remained generally unknown. So completely indeed was the original believed to be lost, that two eminent writers of our own day have expressed themselves as follows: "Though many thousands of the work, 'On the Benefits bestowed by Christ,' were disseminated," says Professor Ranke, "not one was suffered to escape; the book entirely disappeared, and is no longer to be found. Whole piles of confiscated copies were burnt at Rome⁶." Mr Macaulay speaks with still greater confidence, if that be possible, in his Essay on Ranke's work, first published in the Edinburgh Review for October, 1840: "Works

¹ Twice in p. 28: "Del beneficio di Christo. Vide Trattato," and a little below, "Beneficium Christi." In p. 44: "Christi beneficium. Vide Beneficium," and p. 282: "Trattato del beneficio di Christo."

² See above, p. xxxiii. note.

³ See below.

⁴ Ref. in Italy, p. 303.

⁵ See below.

⁶ Ranke, Hist. of the Popes, Book II. § 6.

which were once in every house were so effectually suppressed, that no copy of them is now to be found in the most extensive libraries. One book in particular, entitled 'Of the Benefit of the Death of Christ' had this fate. It was written in Tuscan, was many times reprinted, and was eagerly read in every part of Italy. But the Inquisitors detected in it the Lutheran doctrine of justification by faith alone. They proscribed it, and it is now as hopelessly lost as the second decade of Livy."

In the interval, however, which had elapsed between the first and the second edition of his *Reformation in Italy*, which last appeared in 1833, Dr M'Crie discovered by a curious process, that an English version of the *Benefit of Christ* had been made before 1577¹. Mr Ayre, taking advantage of this hint, set himself to work to recover the translation. He shortly succeeded in procuring one copy, and in discovering two others. His greatly improved reprint came out in 1847 with an useful introduction and notes; and two Italian versions were soon afterwards made from this translation. He also observes that 'no copy of the original Italian work is known to exist,' but adds, 'that it is quite possible that it may lurk in some unexplored recesses.' Meanwhile however two copies of the original were silently reposing in safe

¹ "That it was translated into English, and read in Scotland appears from the following notice: 'Item, foure benefite of Christ, the piece 2sh.' Testament of Thomas Bassinden, printer in Edinburgh, who deceased 18 October 1577," p. 156 (Second edition). It is somewhat strange that the learned doctor did not upon this consult some work of bibliography from which he might have learned more exact information.

quarters, and not unknown¹. One was in the possession of B. Kopitar, the late Imperial Librarian at Vienna; the other in the closets of the Library of St John's College, Cambridge, locked up in company with MSS. and printed books of extreme rarity. From the latter copy the present edition is made: and a lost treatise is at length restored, whose recovery was deemed hopeless, a treatise which was considered by many as one of the most sweet, most simple, most pious, and most instructive compositions that had ever appeared in its own graceful language and in its own brilliant age².

It now only remains to add a brief notice of the editions of the *Trattato*, and of its versions, and of the copies of each which are known to be extant, or to have been lately extant. There can be no doubt that more copies of the English translation will be discovered, and probably of some of the other translations also.

¹ The Rev. B. M. Cowie, Fellow of St John's College, had made it publicly known in 1843 (i. e. about four years before Mr Ayre published his translation) that the original was in our Library. See his 'Catalogue of MSS. and scarce books in St John's College Library, p. 134,' under O. 51. He observes that it is "excessively rare," and refers to McCrie's account of the book. Kopitar also, of course, very well knew the value of the work, but prudently kept silence.

² "Libellus, cui titulus 'Beneficium Christi' Italica lingua circumfertur, non puto extare Germanice aut Latine. Multi sunt in ea opinione, quod vix fuerit nostra ætate, saltem lingua Italica, scriptus tam suavis, tam pius, tam simplex, et ad instruendos, præsertim in articulo justificationis, rudiores atque infirmiores, tam aptus tamque idoneus." Scholium on the 18th Article of accusation against Cardinal Morone, written, without doubt, by Vergerio. My learned friend Dr Tischendorf, of Leipzig, is preparing a German translation, and some of the proof-sheets of the Italian text are already in his hands.

I. EDITIONS OF THE ORIGINAL ITALIAN TEXT.

(a) *Printed at Venice.* The accordant testimony of the English translator and of the MS. note in the Laibach copy informs us that the *Trattato* was first printed at Venice, and it has been proved that the first edition must have appeared in 1542. But the only Venetian copies known belong to the same edition of 1543. One was described at large by Riederer in 1768, from a copy which (as he tells us) was probably bought by a Nuremberg bookseller who resided in Italy for the purposes of trade about the time of the Reformation, and brought by him to Nuremberg, and thus saved from the fire in which most other copies perished. His successors, he adds, did not know its value; and it was thrown among worthless wares, and afterwards purchased by Riederer for a small sum¹. It was bound up with Cardinal Fregoso's *Trattato della Oratione*, and with that rarest of books, *Il Sommario de la Sacra Scrittura*, the original of which perhaps cannot now be found anywhere. It does not appear what has become of Riederer's copy. The title given by him runs thus:

¹ Dieses Bändlein, wo die 3 Tractate beysammen sind, ist vermutlich von einem nürnbergischen Kaufmann, der sich um die Zeit der Reformation in Italien seiner Handlung wegen aufgehalten, gekauft, nach Nürnberg mitgebracht und also dem Feuer, worinnen die allermeisten dieser Büchlein aufgelodert seyn mögen, entrissen; hernach von seinen Nachkommen, die den Wert desselben nicht verstanden, nicht geachtet und unter allerley gering geschätzten Waren weggegeben; endlich aber mir um ein geringes Geld zu kaufen gebracht worden, &c. Riederer, Nachrichten zur Kirchen-Gelehrten- und Bücher-Geschichte, Tom. iv. p. 117. Altdorf, 1764—1768.

Trattato vtilissimo del beneficio di Giesu Christo crocifisso, verso i Christiani. Venetiis apud Bernardinum de Bindonis. Anno Do. mdcxxxiii.

From this it is evident that his was a copy of the same edition as that in the Library of St John's College, Cambridge, which is here reprinted in facsimile, page for page, line for line, letter for letter, and which it would be useless to describe. The smaller letters in the body of the work are the same as those which occur on the title-page; and the smaller capitals on the title-page are the same as the capitals that are used in the work. As the title-page is engraved for this edition, a good idea is conveyed to the reader of the appearance of the original typography. The types are much worn in many instances: consequently no modern type whatever could exactly represent the appearance of the original. The reprint, however, approaches it with very sufficient accuracy. It need hardly be added that every misprint is retained, and that every practicable artifice has been resorted to in order to represent the contractions which occur. The copy in the Library of St John's College, Cambridge, was presented by Dr Ferrari, of Naples, rather more than a century ago¹.

¹ The following notice is pasted on the inside of the cover: "In grati animi testificationem, ob plurima humanitatis officia, a Collegio Divi Ioannis Evangelistæ apud Cantabrigienses multifariam collata, librum hunc inter alios lectissimos eidem collegio legavit illustrissimus vir, Dominicus Antonius Ferrari, I. U. D. Neapolitanus, 1744. Teste I. Creyk." The civilities which he received from the College most probably consisted in being allowed the use of the Library, and in having hospitality shewn him. He was tutor in the family of the Earl of Leicester, and (it is believed) returned to his

(b) *Printed at Modena.* The Compendium of the Inquisitors already quoted, informs us that the *Trattato* was many times reprinted, particularly at Modena, de mandato Moroni.' The name of the heretical bookseller, as the articles against Morone call him, and the date, are unknown.

(c) *Printed most probably in Italy, but the place unknown.* A strange entry occurs in the suppressed Index of Pope Sixtus V., published by Mr Mendham, to which Mr Gibbings has called my attention.

Trattato utilissimo del beneficio di Giesu Christo, con li misterii del Rosario, con l' indulgenza in fine di Papa Adriano alle corone de' grani benedetti, (fol. 56 a).

The reader must be left to his own speculations respecting this remarkable edition.

(d) *Printed at Tubingen in 1565.* The title runs thus :

Trattato utilissimo del beneficio di Giesu Christo crocifisso verso i Christiani. In Tubinga MDLXV. (In octavo.)

On the reverse of the title is the preface, which agrees exactly with that of the Venetian edition of 1543, except that at the end of it are these words: Adesso nuovamente restampata & corretta per Antonio Dalmatino & Stephano Istriano. Then follows page 1, which ends with the words, inquanto all' animo di-[venne.]

own country. The works which he gave us are, for the most part, relating to the Reformation. Ferrari was undoubtedly a man of learning; and a copy of the Lexicon of Hesychius, full of his MS. notes, may be worth the attention of some future editor.

A copy of the whole page is lying before me, and it agrees exactly with the Italian edition, except occasionally in the orthography and the abbreviations. Similarly a leaf of the present reprint of the Venetian edition is found by Dr Kasteliz, the Librarian at Laibach, to agree with the Tübingen copy. 'Comparavi missum folium (5) cum hac editione et verbo tenus sibi correspondent, exceptis abbreviaturis et literarum formis.'

This copy belonged to the Library of the Evangelical (Lutheran) College of Augsburg. Afterwards, it came into the hands of Kopitar, the late Imperial Librarian of Vienna, and upon his death was presented, together with the whole of his library, by the Austrian government to the University of Laibach, where it still remains. It is now marked No. 19,895, v. 3 a, and is bound up with the Croatic versions soon to be described.

II. EDITIONS OF THE FRENCH TRANSLATION.

(a) *The Lyons Edition of 1545.* The title of the book is preserved to us by the Theological Faculty of Paris, in their *Censura*, dated 1551. It is placed in the 'Catalogus librorum Gallicorum ab incertis auctoribus,' and runs thus:

Du Benefice de Jesus Christ crucifié envers les Chrétiens, traduit de vulgaire Italien en François. A Lyon, par Jehan de Tournes, 1545¹.

(b) *The Lyons Edition of 1552, but without place or printer's name.* The facsimile of the title-page, table of contents, and first three pages, is given above. The title-page is as follows:

¹ Reprinted by Du Plessis in Collect. Judic. de nov. Erroribus, Vol. II. pp. 164, sqq. See p. 175.

Du benefice de Jesus Christ crucifié envers les Chrestiens. Traduit de vulgaire Italien, en langage François. Plus une traduction de la huitiesme homelie de Saint Jean Chrysostome, De la femme Canané: mise de Latin en François. Venez à moy vous tous qui trauaillez & estes chargez, et ie vous soulageray. 1552

It consists of 64 leaves in 12mo, which are numbered, the printer's signatures extending from A to H in eights. The title, epistle of the translator, and the translation occupy the first 49 leaves. The homily of Chrysostom (on Matth. xv.) begins at fol. 50, and ends at fol. 61. A translation of Psalm xxxiv. occupies the next six pages, beginning:

En tout temps l'excellence

Du Seigneur chanteray:

Et sa magnificence

Par tout exalteray.

After which follows the table of contents.

A copy is in the Library of St John's College, Cambridge, presented by Dr Ferrari, who seems to have obtained it in England. At least the copy contains a few MS. notes in English, written in a hand of the xvith century apparently, *e. g.* at fol. 5 b, 'Of orriginell syn and of y^e miserie of man.' Most of the capital letters have been coloured with yellow throughout the volume. The preface shews that the translation was made at Lyons, and the types (in the opinion of a very competent judge) are those of Johan de Tournes. It appears from Maillaire's Annals of Typography that a Bible of De Bindonis was printed at Lyons, so that we may suppose that some understanding was entered into between him and Johan de Tournes.

III. THE ENGLISH TRANSLATIONS.

The printed editions were made from the French version by A.G. (*i. e.* Arthur Golding in all likelihood¹) and the first two of them contain the preface of the French translator: in the two later editions it is omitted.

(a) *The London Edition of Lucas Harison and George Bishop*, 1573. (See Facsimile above). The title stands thus:

The benefite that Christians receiue by Jesus Christ crucified. Translated out of French into English by A. G. 1573. Imprinted at London for Lucas Harison and George Bishop. Sig. h 3, in eights. Consists of 59 leaves unpaged, in 12mo.

On the reverse of the title-page is an address to the English reader (see Facsimile) in Italic type.

Then follows: The translater sendeth greeting to all Christians that are vnder heauen. Begins: I cannot maruell ynough wherof it commeth &c. in Roman type. Then follows at Sig. a 6 the treatise itself, Begins: The Holy Scripture saith, that God created man after his owne image and likenesse. Ends: from this time forth for evermore Amen. Christ is the ende of Law. On the last page we have: Imprinted at London by Thomas East for Lucas Harison & George Bisshop. The body of the work is printed in black letter. The running title (The benefyte of Christes death), and the scriptural references are in Roman type.

¹ Watt (Bibl. Brit.), and Ayre both suppose his initials to be intended, yet it is just possible that A. Gilby may be meant.

A copy of this rare book is in the possession of the Rev. John Horner, Mells Park, Somerset, who has politely forwarded it to me for inspection. It had previously been in the library of the late Mr Adderley, father of the Proctor in Doctors' Commons.

Another copy was in the possession of the late Mr Garnett of the British Museum, and was sold with his books, at his death, by Mr Sotheby: but, as his clerk is dead, the purchaser cannot be discovered. Mr Wiffen, who saw it when in Mr Garnett's possession, identifies it as belonging to the same edition as Mr Horner's copy, so far as he can judge by the facsimile and his recollection. It is possible, however, that it may belong to one of the two following forms in which the same edition, as it seems, appeared. The former is thus noticed in Ames' *Typographical Antiquities*, by Herbert, Vol. II. p. 929, London, 1786.

The benefit that Christians receyue by Iesus Christ crucified. Translated out of French into English by A. G. 1577. Imprinted nigh unto the three Cranes in the Vintree for Lucas Harrison and G. Byshop. It has two Epistles prefixed: one To the English reader...the other To all Christians vnder heaven. H. 3. in eights.

This edition was seen by Herbert towards the end of the last century.

Some copies are undated.

In Johnson's *Typographia* (Vol. i. p. 575) among the works printed by Lucas Harrison, without date, occurs 'The benefit that Christians receive by Christ crucified 8vo.' Lowndes also, in his *Bibliographer's Manual*,

(Vol. i. p. 410) speaks of it as "another edition. London, n. d. 8vo. H 3 in eights."

(b) *The London edition of George Bishop and T. Woodcock.* 1580. It is thus described in Herbert's edition of Ames' *Typographical Antiquities*, Vol. ii. p. 1148.

The benefit that Christians receive by Jesus Christ crucified &c. (as p. 929) 1580. T. Dawson for George Bishop and T. Woodcock. 'Quarto.' (Lowndes.)

This edition is unknown to me, and Herbert seems never to have seen it, but it is briefly mentioned by Lowndes, (*Bibl. Man.* Vol. i. p. 410). Diligent search ought to be made for this and the various forms of the preceding edition.

(c) *The third London edition, published by Andrew Hebb, in 1633.* The title is given above in facsimile, made from a copy preserved in the Library of Peterborough Cathedral, and lent to me for inspection, containing 106 pages, 12mo. This and the following edition differ from that of 1670, in the much longer form of the title, in the omission of the French translator's epistle, also in substituting a few unimportant sentences in place of the hundred and third Psalm, which is given at length in the sixth chapter in the French translation, and in the original. Another copy was offered for sale by Mr Straker in 1853, and is now in the possession of M. H. Higginbottom Esq., of Nottingham.

(d) *The fourth London edition, published by Andrew Hebb in 1633.* 12mo. pp. 106. The title is given above in facsimile. One copy is in the possession of the Rev. John Ayre, who made a reprint of it in 1847 (London, 12mo. pp. 124). It is bound up with Luther's treatise

touching the liberty of a Christian, translated into English by J. Bell. London. 1579¹. Another copy is in the Clerical Library of Mr Darling, Great Queen-Street, London. On the reverse of the title of Mr Darling's copy the name of Manwaring is written. From Mr Ayre's edition, 'da questa traduzione di una traduzione, da quest' ombra di un' ombra una nuova traduzione Italiana, terza discendente dall' originale,' was made at Pisa (tipographia Nistri in 8vo. pp. 105), dated January 20, 1849. A brief memoir of Paleario, consisting of eleven octavo pages, is prefixed. A different translation, but containing the same memoir, appeared at Florence in March, 1849, in 8vo. pp. 77. The printer's name is not mentioned.

But an English version was made directly from the Italian, by Edward Courtenay, Earl of Devonshire², in

¹ Extracts from this copy are given in the Christian Observer for 1846, 1847. A popular memoir of Paleario will be found in the same place.

² The following notice of this Earl of Devonshire, *ἑστατος ἡρώων*, may not be unacceptable. "He was the grandson of William, who, for the ancient nobility of his stock, married Katharin, the younger daughter of King Edward IV., by whom he had Henry, who, in the right of his wife, bore the white rose in his coat of arms, the mark of the family of York; and so was brother-in-law to King Henry VII., who married the other and eldest daughter of the said King Edward. He was the father of this Edward, who, upon the unhappy end of his said father, cut off by King Henry VIII., though a very excellent, well-deserving gentleman, was kept a prisoner in the Tower for fourteen years,—that is, from twelve years old till he was six-and-twenty, when Queen Mary coming to the crown set him at liberty. There was a speech of his matching with the Lady Elizabeth, King Henry VIIIth's daughter. And some there were, who were concerned in the rising of Wyat, that would have brought in this

1548, and is now first edited in the present volume from a MS. which was presented to the Library of the University of Cambridge, about fifteen years ago, by the

noble earl into the practice; but he, like a wary man, and an honest, grateful subject, refused. But, however, he was under some cloud upon this, and some such accusation Wyatt had laid upon him and the Lady Elizabeth; so that they were both clapped up in the Tower.

"Yet he, after some time, recovered a seemingly perfect favour with the Queen, and then he was allowed, or rather sent, to travel in Italy, fearing some stirrs might arise by means of him; to prevent which, when he was there, it was thought he was made away by poison. In his travels he was allowed by the King and Queen to repair to Brussels, the Emperor's court, to wait upon the Emperor Charles, to declare there his innocency and loyalty; where he was graciously received, and, for his princely and excellent endowments, much esteemed. Thence being to travel into Italy, King Philip, being then at Brussels, wrote divers letters commendatory to carry along with him to the Italian estates and princes. Wheresoever he came, he was received with all respect, and had intended to travel through Italy, but on a sudden he was cropped off at Padua, to the great loss of England, for he was very studious and well-learned. He understood mathematics well, he could paint excellently, he played absolutely well on musical instruments, he spake Spanish, French, and Italian accurately, and which was the crown of all, he was a man of great piety, and placed the chief good in virtue. He was buried very honourably at Padua; and Dr Thomas Wylson (he who was afterwards secretary of state, being then there, and perhaps his tutor,) made a very eloquent oration at his funeral in St Anthony's Church."—*Strype's Mem.* Vol. III. p. 1. p. 550; cited by Maitland, in the *British Magazine*, Vol. XVIII. pp. 256—258, (1840), who adds that Courtney was one of the six persons excepted by name from the general pardon granted at the coronation of Edward VI. He has likewise appended the subjoined note: "The following passage in Fox's Martyrology is curious, as shewing that he, or rather, perhaps, one

Rev. R. W. Johnson of Packwood, Henley in Arden, Warwickshire.

The early history of the MS. is unknown: it had

should say the person who misled him into the misstatements which he has made with regard to Queen Elizabeth, and who probably knew more of the matter than he told Fox, had no objection to its being supposed that there was some sort of private intercourse between the Lady Elizabeth and Edward Courtney. And perhaps this may be extended to the Queen herself, as the story was printed and reprinted in her lifetime. This is, of course, no voucher for its correctness, and Mr P. F. Tytler, in his most valuable work, entitled, 'England under the reigns of Edward VI. and Mary,' has shewn that it is in some things far enough from the truth. The passage is, however, not the less worth transcribing on this account. 'Afterwards there was liberty granted to her grace to walk in a little garden, the doors and gates being shut up; which, notwithstanding, was as much discomfort unto her, as the walk in the garden was pleasant and acceptable. At which times of her walking there, the prisoners on that side straightly were commanded not to speak, or look out at the windows into the garden till her grace were gone out again; having, in consideration thereof, their keepers waiting upon them for that time. Thus her grace with this small liberty contented herself in God, to whom be praise therefore. During this time there used a little boy, a man's child in the Tower, to resort to their chambers, and many times to bring her grace flowers, which likewise he did to the other prisoners that were there. Whereupon naughty and suspicious heads, thinking to make and wring out some matter thereof, called on a time the child unto them, promising him figs and apples, and asked of him when he had been with the Earl of Devonshire? not ignorant of the child's wonted frequenting unto him. The child answered that he would go by-and-bye thither. Further they demanded of him when he was with the Lady Elizabeth's grace? He answered "Every day." Furthermore they examined him, "What the Lord of Devonshire sent by him to her grace?" The child said, "I will go and know what he will give to carry to her." Such was the discre-

previously been in the possession of a family residing in the same county. An interesting account of it was

tion of the child, being yet but four years of age. "This same is a crafty boy," quoth the Lord Chamberlain, "how say you, my Lord Shandoyes?" "I pray you, my Lord," quoth the boy, "give me the figs you promised me." "No, marry," quoth he, "thou shalt be whipped if thou come any more to the Lady Elizabeth, or the Lord Courtney." The boy answered, "I will bring my lady my mistress more flowers." Whereupon the child's father was commanded to permit the boy no more to come into their chambers. The next day, as her grace was walking in the garden, the child, peeping in at a hole in the door, cried unto her, saying, "Mistress, I can bring you no more flowers;" whereat she smiled, but said nothing, understanding thereby what they had done. Wherefore afterwards the chamberlain rebuked highly his father, commanding him to put him out of the house. "Alas! poor infant," quoth the father. "It is a crafty knave," quoth the Lord Chamberlain; "let me see him here no more." (p. 1897, ed. 1596.) One can hardly suppose that Elizabeth was averse to have it believed that some flirtation, either of love or politics, (if one may speak of them at this period as separable things,) went on between herself and her noble and accomplished fellow-prisoner."

A picture of Edward Courtney, by Sir A. More, is preserved at Woburn, in the Duke of Bedford's collection. See Granger's *Biogr. Dict.* Vol. i. p. 112, who further states that Mary, to whom he was proposed for a husband, wished for him, but that he preferred Elizabeth. He also mentions the report that he was poisoned in Italy, by the Imperialists. Reference is made in the same place to the *Anecdotes of Painting*, by Walpole, and Cleaveland's *General History of the Family of Courtenay*. A brief memoir of him is likewise contained in Collins' *Peerage of England*, by Sir E. Brydges, Vol. vi. pp. 253, 259. "He was the twelfth and last Earl of Devonshire of this noble family, second Marquis of Exeter, and fifteenth Baron of Oakhampton, which last title the family possessed ever since it came into England to that time." I am sorry to learn from the Hon. and Rev. C. L.

first given by Dr Maitland, in the *British Magazine* for 1840 (pp. 256—260)¹.

The MS. is beautifully written on fine vellum, and consists of 92 leaves, each of which is now $3\frac{1}{4}$ inches high by $2\frac{3}{8}$ inches broad, unpagcd, the pages containing about 18 lines each, and bordered on three (or sometimes on four) sides, with two straight lines of gold, having a straight silver line between them. The headings and first lines of the chapters are in gold, and the initial letters of the chapters are inclosed in a small square of bright blue, ornamented with gold sprigs. The title-page is written in gold, in a character resembling Roman type, ornamented with scroll-work also in gold. It is thus arranged.

A T R E A T I C E
most profitable of
the benefitte that true
christianes recey-
ue by the de-
the of
I E S V S C H R I S T E.
1548.

On the reverse of the title begins the dedication, which occupies nearly six pages. The next page is blank, except that it contains the words, "Faith is dede if it be without workes. Your loving neuu Edward." The

Courtenay that nothing is now known to the family about the translation or the original copy from which it was made. "The Earl of Devon in question" (he adds) "died abroad, leaving no lineal descendants: whatever papers he may have left passed, therefore, probably to the representatives of some one of his four sisters, and hence never reached Powderham."

¹ See also Russell's remarks, pp. 668, 669.

penultimate page similarly only has the words "Liue to die and die to liue again. Your neuu Edward." The last and antepenultimate pages are wholly blank. (See the lithographed facsimile of one page and of the King's autograph).

I should rather suppose that the King wrote in the book after it was in the possession of the Protector's wife, than (with Dr Maitland) that he presented it to her husband. The learned doctor's hypothesis is contrary to the account given in the dedication. I have already stated why I cannot agree with him in considering that the MS. is in the handwriting of the Earl.

IV. EDITIONS OF THE CROATIC VERSION.

(a) *The Tübingen edition of 1563 undertaken by 'Antonu Dalmatinu' and 'Sztipanu Istrianu' printed in the Glagolitic character.* A beautiful tracing of the title-page, most politely sent by Dr Kasteliz, has been engraved for this edition. It will be observed that it is also designated by the Latin title, *Beneficium Christi*.

A copy of this edition is now at Laibach, having formerly belonged to the eminent Slavonian scholar, B. Kopitar¹. Dr Kasteliz has called my attention to the fact, that a copy of this Croatic version was described by Schnurrer in the end of the last century, who tells us that the work is contained in eleven sheets small octavo. We learn also from him that 500 copies of this edition were struck off; 200 went to Laibach, 100 to Villach, and in

¹ For an account of the Glagolitic alphabet and Kopitar's view about its antiquity, see *Penny Cyclopædia*, Vol. xxii. pp. 104, 105.

1564, 190 copies were still at Urach¹. I do not know where Schnurrer's copy now is; perhaps it may be at Tübingen, where he was Professor.

(b) *The Tübingen edition of 1565, being the same work as the preceding, printed two years later in Roman character.* 'Ecce totum titulum hujus latinis litteris impressæ versionis. Beneficium Christi. Govorenye vele prudno od dobrotsinienya ili dobrete propetoga Issukrissta ka Krisstianom. V Tubingi MDLXV.' This (as I learn from Mr Prevost of the British Museum) is merely a translation of the Italian title. Dr Kasteliz has been good enough to transcribe the reverse of the title, which is nothing more than a translation of the Italian preface, together with a clause informing us that Antonio Dalmatino and Stephano Istriano had revised it, and had put it forth in the Croatic dialect⁴. Below this is the printer's 'regula,' consisting of 12 Glagolitic letters.

"Impressoris nomen in his impressionibus non oc-

¹ Schnurrer's *Slavischer Bücherdruck in Württemberg in 16 Jahrhundert*, pp. 106, 107. Tübingen, 1799. See also pp. 61, 62. It is not worth while to give the passage at length, as the rest of his information is taken from Schelhorn and Riederer.

² Krsztianszkim tstatczëm. Buduch nam yedne Knisioze od prudorcih i ve che devotitr, plore jovetoga nauka pred ruke prissle, akossu ke druge Knige vna ssih vrimonih utsiniene i sspravliene, takossu ove : Kih titul è od dobrotsinienya ili dobrete propetoga Issukrissta ka Krisstianom. Nam sse yess videlo na utissenie i prud vass datie na sstampu, i prez imena prissca, nato da vassbude veche nagibalo sslova Bosye tssasie, nego oblasst onoga kuje yesst naiprvo iz ssvetoga pissma sslosil Talianssskim yazikom. Totle paki yessu iz Talianssskoga u Ztróvaczki verno isslmatsene i obrachene, po Antonu Dalmatinu i Sztipanu Isstrianu.

currit," Kasteliz in litt. A copy is preserved at Laibach with the foregoing.

V. THE SPANISH VERSION.

This translation could not be found by Schellhorn, and it is believed by the Marques Pidal to be lost. It was noticed first, I believe, in the Antwerp Appendix to the Trent Index, published in 1570, by Philip II.¹ Again we find it in the Madrid Index of Cardinal Quiroga, Inquisitor-general of Spain, made in 1583²: also more than once in the following century, as in the Madrid Index of the Inquisitor-general Antonio à Sotomajor, printed in 1667, where it appears among the 'libri incertorum auctorum en Castellano.'

The title runs thus: *Tratado vtilissimo del beneficio de Iesu Christo* (p. 948).

¹ Quoted above, p. lxviii. note.

² Quoted above, p. lxvii. note.

ERRATA, &c.

It was my original intention to have added glossaries (with illustrations) to the *Trattato* and its versions, but for various reasons the design was abandoned. So far as the Italian and English are concerned, there would not have been much to be done. In the former (besides a few old Tuscan forms of words, e. g. *el* for *il*, used as the definite article) we have several syncopated inflexions, such as are more usual in poetry than in prose: one of these, *castito* for *castigato* or *gastigato*¹, fol. 9 *b*, is absent from the huge *Vocabolario Universale Italiano* published at Naples, and concluded in 1840. In general, however, the language of the *Trattato* is the same as the modern written Italian.

In the English we have the very rare form *blessedfulness*, (absent both from Johnson's and Richardson's Dictionaries, *blessedful* occurs in the latter only), *childly*, (occurring in Richardson's work, also in A. Golding's translation, but absent from Johnson's Dictionary,) and a few other less common words, some of which are noticed in their places at the foot of the page.

The French version is an interesting specimen of the old language, still bearing manifest traces of the Romance forms. It contains not a few words which will be sought for in vain in the modern dictionaries; but, as everything or nearly so will

¹ Formed much like *adorno* from *adornato*, which occurs in Boccaccio as well as in the poets.

be found in Roquefort's Glossaire de la langue Romane, and in the very useful Dictionary of Cotgrave, it is hardly necessary to say more of them.

Errata in the Italian original, designedly retained in the facsimile.

Besides the typographical errors noticed below, the reader will very often find the hyphen omitted, a full stop omitted after the last word in the margin, roman letters introduced among the italic letters in the margin, and the dot of the *i* omitted. (In the place of the dot a mark much more resembling an accent often occurs when a *f* or *f* precedes; but this also is sometimes obliterated. In all cases the appearance of this letter is preserved as nearly as possible). The more inconsiderable errors of punctuation are also omitted. Figures of different sizes are also common, and the irregularity is not noticed below.

<i>For</i>	<i>Read</i>
Rev. title, l. ult. errore	errore.
fol. 3, l. 1, delle inferno	dell' inferno
— 6, b. l. 10, dallam aledittion	dalla maledittion
— 7, b. l. 8, pristimannocentia	pristina innocentia.
— 10, b. l. 5, noi	noi.
— 12, l. 18, 19, ele	elle
— 13, l. 7, intese	intese.
— — l. 18, ma-	ma
— 16, b. l. 14, gionentu	giouentu
— 18, l. antepen. laquale.	laquale
— 20, l. 10, re,	re.
— 21, b. l. 17, figliuoli,	figliuoli.
— 23, l. 2, libro &	libro
— — marg., Origine	Origene.
— — b. l. 18, legge,	legge.

<i>For</i>	<i>Read</i>
fol. 24, marg. dio i	i dio
— — b. l. 3, giustificato,	giustificato.
— 28, l. 2, a glialtri	agli altri.
— 32, b. 19, Giacomo	Giacomo.
— 34, l. 15, santo.	santo,
— — l. 16, Dio.	Dio,
— 37, b. l. 9, Chiristo.	Christo.
— 39, b. l. ult. terra.	terra
— 41, b. l. 14, alcuno, dica	alcuno dica,
— 42, b. l. 8, le vestigia	le vestigie.
— 43, b. marg. Philip	Philip
— 44, b. l. 3, christiani	christiani,
— 45, l. 4, aiuto.	aiuto,
— 46, l. 20, peccat	peccati
— — b. l. 14, carne :	carne,
— 47, b. l. 16, otto	sotto
— 50, b. l. 8, Lascia-	Lascia
— 53, b. marg., e	se
— 54, l. 11, riceuere,	riceuere
— — b. marg., de a lhuomo.	a l'huomo.
— 59, l. 16, quelli :	quelli
— 60, b. l. 8, hebrei	hebrei,
— 61, l. 1, giustificato	giustificato.
— — marg., tristi-	tristi
— 63, l. 9, allegrare	allegare
— 64, l. 12, santa,	santa
— — b. l. 1, eshorto	eshorta
— 65, (pagination) 42	65
— — b. l. 8, percbe	perche
— — b. l. 12, peccati	peccati
— — margin (the types have become variously displaced)	
— 66, l. ult., medesimo,	medesimo

<i>For</i>	<i>Read</i>
fol. 66, b. l. ult. apertissimamente	apertissimamente
— 67, marg., i	in
— — (the signatures almost obliterated)	
— — b. l. 6, dio,	dio
— 68, b. l. 20, diligentia.	diligentia
— — l. ult., mi-	mi
— 69, l. 8, intentione.	intentione,
— 70, l. 15, Crhisto	Christo
— — l. 17, separabile	separabile
— 71, b. (unpaged) marg., III	Cap. III.

Errata of the French Version.

By the facsimile of the table of contents given above, the reader may perceive the carelessness with which the old French version is printed. This circumstance has occasionally rendered the task of editing it not very easy. In some cases words have evidently dropped out: these are supplied in this reprint and included in brackets, but there still remain a few sentences where the text appears to have suffered some corruption. It would be useless to trouble the reader with a long catalogue of all the old misprints which have been corrected, but only those deviations from the edition of 1552 are mentioned, which it may seem of any consequence to record. In these cases, where the orthography has been altered from philological considerations, the alteration is, I believe, in conformity with the *general usage of the French of that period*: but books were often so carelessly printed in those days, and the orthography was so unsettled (several ways of spelling the same word being nearly equally common), that almost any conceivable blunder might be defended by similar blunders occurring elsewhere. In the reprint all the typographical

contractions are written out at length: many words which were *occasionally* but not uniformly united are here separated, as mepuis, quetous, quest, lair, limage, ny (when for n'y), nobservera, nest, ascavoir, lunivers, ladministration, levangile, limitation (when for l'imitation), lamour, and some others. The same typographical style is common in other works of that age in various languages, but it strikes the modern reader as unsightly, and even occasionally introduces an ambiguity. The punctuation and distribution of capital letters have been freely, but perhaps not sufficiently altered. The accentuation is retained, except in the case of manifest misprints, and in that of ò which is reprinted without the accent¹: but a, and à, la and là are so frequently interchanged in the old edition, that the deviation from modern usage can hardly be put to the score of mere typographical error. In the reprint the common mode of writing these words is followed. There remain then only the following corrections, or deviations from the old edition. When an asterisk follows a word it implies that it is elsewhere printed in the original volume itself in the common way.

Page	Altered from
7, l. 20, benignement	beginnement.
10, l. 4, apertement	appertement ² .*
12, l. 10, pollues	polues.
14, l. 4, fiente	fient*
16, l. 15, recueillies	recuellies*
— l. 16, suffisantes	sufisantes*
23, l. 14, malegrace	male grace*
26, l. 24, resuscité	ressusité*

¹ In the Introduction, p. viii. l. 21, ò is inadvertently retained.

² And similarly elsewhere. Yet even this form is admitted into Cotgrave's Dictionary.

Page	<i>Altered from</i>
28, marg. iustifiez	iustifiez.*
29, l. 5, considerans	considerant ¹
35, l. 24, estimant	estimans
38, (bis) soymesme	soymesmes
74, l. 9, Corinthiens	Chorinthiens*
77, l. 2, admonestent	admonnestent.
83, l. 26, lentz	lent
85, l. 6, oyseux	yoseux.*
— l. 13, opportune	oportune.
86, l. 3, oppugnée	opugnée.

There are a few errors in the reprint, which now remain to be corrected.

Page	<i>Wrongly altered from</i>
v, habitent les creuses cavernes	es (= en, before a plural in old French)
8, (bis) }	cognoit, cognoissons, &c. cognoit ² .
10, 38, }	

To this must be added, that whenever the word *Iesvs* occurs in small letters it should be changed to *Iesus*. This error is corrected after p. 21, and arose from the word being often but not uniformly printed in capitals (*IESVS*) in the old edition in the body of the work. The capital *U* is never employed at all, either in the original or the reprint.

In p. 33, l. 25, the plural participle *considerans* in the old edition should have been changed into *considerant*.

In p. 22, l. 6, the old misprint *Juisz* escaped correction.

¹ In this work the active participle is *usually* inflected.

² This form occurs in Cotgrave, and should not have been disturbed. The more general orthography however in the volume itself is *cognoistre*. In the latter part of the reprint *cognoistre* is retained wherever it occurs.

Errata of the English Version.

The errors and omissions of the MS. are corrected, so far as I have perceived them, in this edition : but the following MS. readings ought also to have been changed. In p. 124, l. 9, for *justified* read *justifieth*. Similarly, in pp. 103, 106, 117, *promised, affirmed, testified* would be better changed into the present tense. Conversely, p. 118 (bis), *said* should perhaps be changed into *saith*. The *d* and *th* are interchanged in various words in the MS. ; hence the occasional confusion of tenses.

p. 115, l. 11, and l. 18, for *work* read *works*. The MS. is here right, the *s* being expressed by a stroke. (See for similar examples the lithographed facsimile.)

At p. 98, and p. 113, where the MS. has *self*, this edition has *self* [*same*], but needlessly. See Richardson's Dictionary.

At p. 105, the MS. reading *neverthelater* ought not to have been changed into *nevertheless* in the text. See Richardson's Dictionary.

Aonio Aonides Graios prompsere lepores,
Et quascunque vetus protulit Hellas opes.
Aonio Latiae tinxerunt melle Camcenæ
Verba ligata modis, verba soluta modis.
Quæ nec longa dies, nec (quæ scelerata cremasti
Aonii corpus) perdere flamma potest.

JOANNES MATTHÆUS TOSCANUS.

TRATTATO
VUTILISSIMO

DEL BENEFICIO DI
GIESV CHRISTO
CROCIFISSO,
VERSO I
CHRI-
STIANI.



Venetiis Apud Bernardinum
de Bindonis. Anno Do,
M, D, XXXXIII.

NOTA
ALLI LETTORI
CHRISTIANI.

ESSENDOCI uenuta alle ma-
ni un'opera delle piu pie & dot-
te, che a nostri tempi si siano fat-
te, il titolo della quale e, Del bene-
ficio di Giesu Christo Crocifisso uer-
so i Christiani: ci e paruto a conso-
latione & utilita uostra darla i istam-
pa, & senza il nome dello scrittore,
accioche piu la cosa ui muoua, che
l'autorita dell'autore

2
DEL BENEFICIO DI IE
SV CHRISTO CROCI
fiffo uerfo i Chriftiani;
DEL PECCATO ORI-
ginale, & della mife-
ria dell'homo.

Cap. I.

1 A frittura fanta dice, che *Stato de*
Dio creo l'homo ad imagi *l'huomo*
ne, & fimilitudine fua, fa *innanzi*
cédolo quãto al corpo im *& dopo*
passibile, & quanto all'animo iufto, *il peccato*
uerace, pio, mifericordiofo, & fanto.
Ma poi che egli uinto dalla cupidita
del fapere, mangio di quel pomo pro
hibito da Dio, perdette quella imagi
ne, & fimilitudine diuina, & diuento
fimile alle bestie, & al demonio, che
l'hauea ingannato. percioche inquan
to all'animo diuenne ingiufto, men-
dace, & crudele, impio, & inimico di

A i i

Dio, & inquanto al corpo diueto passibile, & soggetto a mille incomodi, & infirmita, ne solamente simile, ma anchora inferiore a gli animali bruti. Et sì come, se gli nostri primi padri fussero stati ubbidienti a Dio ci haurebbero lasciato, come cosa hereditaria, la loro iustitia, & santita così essendo stati disubbidienti a Dio ci hanno lasciato per heredita, la iniustitia, la impieta, & l'odio loro uerso Dio. di modo, che e impossibile, che cō le forze nostre possiamo amar Dio, & con formarci cō la sua uolonta, anzi li sia mo inimici, come a quello, che per esser giusto giudice punisce li peccati nostri, ne ci possiamo mai fidar della sua misericordia. In somma questa nostra natura per lo peccato di Adamo tutta sì corrupe. & sì come prima era superiore a tutte le creature, così diuene soggietta a tutte, serua del Demonio, del peccato, & della morte, &

cōdēnata alle miserie delle Inferno,
 il iudicio del tutto s' perdette, & co-
 mincioſſi a dire il bene male, et il ma-
 le bene, ſtimandoſi le coſe falſe per ue-
 re & le uere falſe. onde cio conſiderā-
 do il propheta dice, che ogni huomo
 e mēdace, & che nō e alcuno che ope-
 ri bene, ſignoriggiano il Demonio
 pacificamente, come forte armato il
 ſuo palagio, cioe queſto mondo, del-
 quale eſſo ne diuenne principe, & ſi-
 gnore. Non e lingua che poteſſe eſpri-
 mere la milleſima parte della noſtra
 calamita, perche eſſedo noi ſtati crea-
 ti da Dio cō le ſue proprie mani, hab-
 biamo perduta quella diuina imagi-
 ne, & ſiamo diuenuti ſimili al Diauo-
 lo, fatti connaturali et una medeſima
 coſa con lui, uolēdo tutto quello che
 eſſo uuole, & rifiutando parimente
 tutto quello che a lui diſpiace. & per
 eſſer noi coſi dati in preda a coſi mali-
 gno ſpirito, nō e peccato tãto graue,

Pſal. 114.

Pſal. 14.

*Peccato
originale*

*Ottima
compara
tione.*

che ciaſcun di noi non ſia prōto a far lo quando dalla gratia di Dio nō ſia mo impediti. Queſta priuatione di giuſtitia, & queſta inclinatione & prontezza ad ogni iniuſtitia, & impieta, ſi chiama peccato originale, il quale portiamo con noi dal uentre della madre naſcēdo figliuoli dell' ira & ha hauuto origine dalli noſtri primi padri & e cagione, & fonte di tutti li uitij, & iniquita, che comettiamo, dallequali ſe uogliamo eſſer liberati, & ritornar a quella prima innocentia, ricuperādo la imagine di dio, e neceſſario, che conoſciamo prima la miseria noſtra. Percioche ſi come niuno mai cerca il medico ſe non coſce di eſſer infermo, ne conoſce la eccellētia del medico, ne l' obbligo, che gli deue hauere, ſe non conoſce che la ſua infirmita e peſtifera, & mortale: coſi niun conoſce Chriſto, unico medico dlle anime noſtre, ſe nō conoſce

l'anima sua effer inferma, ne puo co-
noscer la eccellētia di Christo, ne l'ob-
ligo che gli dee hauere, se nō discende
nella cognitione delli suoi grauissimi
peccati, & della infirmita pestifera,
che habbiamo contratta per la conta-
gione de nostri primi parenti.

Che la legge fu data da Dio accio-
che noi conoscendo il peccato, & di-
sperando di poterci giustificare con-
le opere, ricorressimo alla misericor-
dia di Dio, & alla giustitia della fede.

Cap. II.

V Olēdo adunq; il nostro Id-
dio per la sua infinita bon-
ta, & misericordia madare
il suo unigenito figliuolo a
liberar i miseri figlioli di Adamo, &
cognoscendo, che bisognaua prima
farli capaci della loro miseria, eleffe
Abramo nel cui seme promise di bene-
dir tutte le gēti, et accetto p suo ppl'o

A iiii

particolare li deſcendēti di lui, alliqua
li dopo che furono partiti di Egitto, et
liberati dalla ſervitu di Pharaone die
de per mezzo di Moïſe la legge, la-
quale prohibiſſe la concupiſcentia, et
comāda, che amiamo Dio con tutto
il cuore, con tutta l'anima, & con tut-
te le forze, di modo, che tutta la no-
ſtra ſperanza ſia ripoſta in Dio, che
ſiamo apparecchiati ad abādonar la
noſtra uita per il noſtro Dio, di pati-
re ogni tormēto nelle membra, di pri-
uarſi di tutte le noſtre facultà, digni-
tà, & honori p honorar il noſtro Dio,
elegendo prima di morire, che di cō-
metter coſa, quātunque picciola, che
non piaccia al noſtro Iddio, facendo
tutte queſte coſe cō ogni allegrezza,
& prontezza di cuore. Comāda poi
la legge, che amiamo il noſtro proſſi-
mo come noi medeſimi, intendendo

Proſſimo per proſſimo ogni cōditione de huo-
qual ſia mini, coſi amici, quāto nemici, uolē-

do, che ſiamo apparecchiatì a fare ad
ognuno quello che deſideramo, che
ſia fatto a noi, & amare tutte le coſe
altrui, come le noſtre proprie. L'huo
mo adunq, riſguardando, come i un
lucido ſpecchio in queſta ſanta legge
toſto conoſce l'infirmiſſa ſua, & im-
potenza di ubbidire alli comādamē
ti di Dio, & rendere il douuto hono-
re, & amore al ſuo Creatore. Adunq,
il primo ufficio che fa la legge, e q̄ſto *Primo uf*
che fa conoſcere ill peccato, come af- *ficio dela*
ferma ſan Paulo Ro. 3. et altroue dice *legge.*
io non ho conoſciuto il peccato ſe nō *Ro. 3.*
p la legge. Il ſecōdo ufficio della leg- *Ro. 7.*
ge e, che fa crefcere il peccato, perche *Secondo*
eſſendo noi ſeparati dalla ubbidiētia *ufficio.*
di dio, et fatti ſerui del diauolo, et pie *Ro. 3. 7*
ni di uicioſi effetti, et appetiti, nō poſ
ſiamo tolerare, che dio ci prohibiſca
la cōcupiſcentia, laquale tãto piu cre
ſce, quanto piu e prohibita. Onde ſan
Paulo dice, che ſopra modo diuenne

peccate, il peccato, come dice il medesimo, era morto, ma uenendo la legge
Tertio risuscito, & crebbe. Il terzo ufficio
ufficio della legge e che manifesta l'ira, & il
 iudicio di Dio, ilqual minaccia morte, et pena eterna a quelli, che non offeruano pienamente la sua legge, perciò
Deut. 27 che la scrittura santa dice, maledetto chi non offeruera costantemente tutte le cose, che sono scritte nel libro della legge, perciò dice san Paulo che la legge e administration di morte, & chella opera ira. Hauendo adunque la legge scoperto il peccato, & accresciuto, & dimostrato la ira, & furor di dio, che minaccia la morte, fa il quarto ufficio spauentando l'huomo, il quale viene in disperatione, & uorrebbe soddisfare alla legge, ma uede chiaramente, che non puo, & non potendo si adira contro a Dio, & non uorrebbe, che egli fusse, temendo di essere castigato, & punito acerbamente da lui, come

dice, s. Pau, che la prudentia della carne e inimica di Dio, perche nō e sog- *Quinto*
 gietta alla legge di Dio, ne puo. Il *ufficio de*
 quinto ufficio della legge, et il pprio *la legge.*
 suo fine. et piu eccellente, & neccessa- *Ro: 8.*
 rio e, che da neccessita all'huomo di an-
 dar a Christo: si cōeli hebrei spauēta-
 ti furono fforzati a dimandar Moise *Ro: 10:*
 dicēdo, il Signor nō parli a noi, accio
 che nō moriamo, parla tu a noi, & ub-
 bidiremo, & faremo ogni cosa, & il *Exo. 20*
 Signor rispōse hāno parlato ottima-
 mēte, & nō p altro furō lodati, se nō
 peche domādarono un mediatore tra
 essi & Dio, il quale era Moise, che rep
 fētaua Iesu christo che hauea ad esser
 auvocato, & mediatore fra l'huomo
 & Dio, & pcio Dio disse a Moise, io
 gli fuscitero un .ppheta del mezzo del
 li loro fratelli simile a te, & porro la
 mia parola nella sua bocca, & parle-
 ra loro tutte le cose, ch'io li comande-
 ro, & puniro chiūque non ubbidira

alle parole mie, lequali egli parlera a
mio nome.

Che la remissiō delli peccati, & la
iustificazione, & tutta la salute nostra
depende da Christo. Cap. III.

Auendo adūque il nostro
Dio mandato quel grā, p
h pheta, che ci hauea promef
so, che e l'unigenito suo fi
glio, accioche esso ci liberi dallam ale
dittion della legge, & reconcilij cō lo
nostro Dio, & faccia habile la nostra
uolonta alle bone opere, sanando il li
bero arbitrio, & ci restituisca quella
diuina imagine, che perduta habbia
mo per la colpa de nostri primi parē
ti, & conoscēdo noi, che sotto al cielo
non e dato altro nome a gli huomini
nel quale ci possiamo saluar fuori chel
nome di Giesu Christo: corriamo cō
li passi della uiua fede a lui nelle brac
cia, il quale ci inuita gridādo. Venite

Colo. 3
Act. 4.
Mat. 11.

7
a me tutti uoi che siete affanati, et ag-
grauati, & io ui recrearo. Qual conso-
latione, quale allegrezza ī questa uita
si puo assimigliare a quella di colui, il
qual sentendosi oppresso dalla grauez-
za intolerabile degli suoi peccati, ode
così dolci & suauī parole del figliuol
di Dio, che gli pmette tãto benigna
mēte di recrearlo, & liberarlo da così
grauē peso? Ma il tutto cōsiste che co-
nosciamo da douero la infirmità, &
miseria nostra, perche non gusta il be-
ne, chi non ha sentito il male, & per-
cio dice Christo se alcuno ha sete uen
ga a me, et beua, quasi uoglia dir, che *Io. 7.*
se lhuomo nō si conosce peccatore, &
non ha la sete della giustitia, non puo
gustare quanto dolce sia q̃sto nostro
Iesu Christo, quanto sia suaue pensa-
re, & parlar di lui, & imitar la sua san-
tissima uita. Se adunq, conoscemo la
īfirmità nostra per l'ufficio della leg-
ge, ecco che Gioan. Bat. ci mostra col

- Io.* 1. dito il medico benignissimo, dicēdo
Ecco l'agnello di Dio, ilqual lieua li
peccati del mōdo, ilqual dico ci libera
dal graue giogo della legge abro-
Gal. 3. gando, & annichilādo le sue maledit-
tioni, & aspere minaccie, sanando tut-
te le nostre infirmita, riformādo il li-
Io. 8. bero arbitrio, ritornandoci nella pri-
stimanocētia, & instaurādo in noi
laimagine di Dio . percioche secōdo
san Paulo, si come per Adamo tutti
moriāmo, cōsi p Christo tutti siamo
uiuificati. nō crediamo, & sia di mag-
gior efficacia il peccato di Adamo, il
1. Cor. 15 quale habbiamo hereditato , che la
giustitia di Xpo, laqual parimēte hab-
biamo p fede hereditata . Pareua che
Sal. 50. l'huomo si potesse dolere , che senza
sua cagione fosse nato & concetto in
peccato, nella iniquita de i suoi parēti,
per iquali regnaua la morte i tutti gli
huomini, ma hora e tolto uia ogni la-
mēto, poi che in quello istesso modo

senza nostra cagione e uenuta la giustitia di Christo a noi, & la uita eterna per Christo, & per esso e stata occisa la morte, onde san Paulo fa sopra *Ro: 5:* cio un bellissimo discorso, il qual uoglio sotto scriuere. Percio si come il peccato per un huomo entro nel mōdo, & per lo peccato la morte, & cosi a tutti gli huomini uēnela morte, per cio che tutti peccarono, cōciofiacosa che fino alla legge il peccato era nel mondo, ma il peccato nō e imputato non ci essendo la legge, anzi regno la morte da Adamo infino a Moise, anchora in quelli, che nō peccorno alla similitudine della preuaricatione di Adamo, ilquale e figura del futuro, Ma non come il peccato, e cosi il dono, percioche se per lo peccato di uno molti sono morti, molto maggiormente la gratia di Dio, & il dono, che pcededa la grā, laqual ci uiene da un huomo Iesu Christo, abōdo in molti

& non ſi come per uno, che pecco uē
ne la morte, coſi il dono , pcio che la
condēnatione da un delitto procedet
te a cōdēnatione, ma il dono da mol
ti delitti alla giuſtificatione, pcioche
ſe p il peccato di uno la morte regno
per uno, molto maggiormēte quelli,
che riceuono l'abōdātia della gratia,
& del dono della giuſtitia per la uita
regnerāno per ſolo Ieſu Chriſto, adū
que ſi come per lo peccato di uno fu
ppagato il male in tutti gli huomini
alloro condennatione, coſi per la giu
ſtificatione di uno ſi propaga, & diſ
fonde il bene ī tutti gli huomini alla
giuſtificatione della uita. Percio ſi cōe
p la inubbidietia di uno huomo mol
ti ſiano diuenuti peccatori , coſi p la
ubbidietia di uno molti diuēterāno
giuſti. Ma la legge ſi interpoſe accio
che abōdaſſe il peccato, ma done abō
do il peccato, iui maggiormente abō
do la gratia, accioche ſi come regno
il peccato

il peccato nella morte, così anchora regnasse la gratia per la giustitia, donando uita eterna per Iesu Christo. Per queste parole di S. Paulo conoscemo apertamente q̃llo ches' edetto di sopra, cioe, che la legge fu data, accioche'l peccato fusse conosciuto, & insieme conoscemo, ch' egli non e di maggior efficacia, che si sia la giustitia di Christo, per laquale siamo giustificati appresso a Dio. percioche si come Christo e piu potente di Adamo, così la giustitia di Christo e piu gagliarda del peccato di Adamo & se il peccato di Adamo fu bastate a costituirci peccatori, & figliuoli d'ira senza alcuna colpa nostra attuale, molto maggiormente sarà bastante la giustitia di christo a farci giusti, & figliuoli di gratia senza alcune nostre buone opere, lequali non possono esser buone, se prima che le facciamo, non siamo noi fatti buoni,

*La gra
uezza
del pec-
cato nō
debbe ef-
fer cau-
sa di dif-
fidētia.*

2. Cor. 5.

& giusti per la fede, come afferma etiadio santo Agostino. Di qui si conosce in quanto errore siano quelli, che per alcuni peccati graui si diffidano della beniuolentia di Dio, giudicando, ch'egli non sia per rimettere, coprire, & perdonare ogni grādissimo peccato, hauendo gia esso casti- to nell'unigenito suo figliuolo tutte le nostre colpe, tutte le nostre iniquita, & per cōsequente fatto un perdon generale a tutta l'humana generatio- ne, delquale gode ogn'uno, che cre- de all'Euangelio, cioe alla felicissima nuoua, che hanno publicata per il mondo gli Apostoli dicendo, Vi pre- ghiamo per Christo reconciliateui con Dio, percioche colui, che non co- nobbe mai peccato, ha fatto esser pec- cato per noi, a fine che noi diuentia- mo giustitia in lui. Questa immen- sa benignita di Dio preuedendo Esa- ia, scriue queste diuinissime parole, le

quali dipingono tanto bene la passione di Iesu Christo nostro Signore, & la cagione di essa, che negli scritti de gli Apostoli non si troua meglio descritta. Chi ha creduto a quel *E/a. 53* lo che noi habbiamo udito, et il braccio del Signore a chi e stato reuelato? percioche e asceso come un uirgulto nel cospetto di lui, et come una radice dalla terra deserta, & non ha bellezza, ne decoro, l'habbiamo ueduto, ne l'aspetto suo e tale che'l desideriamo, egli e disprezzato, & schifato da gli huomini, e huomo pieno di dolori, & che ha prouato l'infermita nostre, & i dolori nostri, esso ha sostenuto, & noi habbiamo creduto ch'esso sia stato piagato, & percosso, & afflitto da Dio, ma egli e stato ferito p le nostre iniquita, & percosso per le nostre scelerita, egli e stato castigato per la pace nostra, & per le battiture di lui siamo diuenuti

fani, tutti noi come pecore errāmo
& ciascuno di noi alla propria uia s'è
riuolto, & il Signor ha fatto cōcor
rere sopra di lui le iniquità di tutti
noi egli è stato oppresso, & ingiuria
to, & nondimeno non ha aperto la
bocca sua: come agnello al macello
sera condotto, & come pecora che in
nanzi a li tonfori suoi sta muta, così
egli non aprirà la bocca sua. O gran-
de ingratitudine, o cosa abomine-
uole, se facēdo noi processione di chri-
stiani, & intēdendo ch'el figliuolo di
dio ha tolto sopra se di tutti gli pecca-
ti nostri, iquali esso ha tutti scanzel-
lati col suo preciosissimo sangue, la-
sciandoss' castigare per noi in croce,
nondimeno pretendiamo di uolerci
giustificare, & impetrare la remissio-
ne de nostri peccati con le nostre ope-
re, quasi che i meriti, la giustitia, il
sangue di Christo a cio far non basti,
se non ui aggiungemo le nostre soz-

ze giustitie, & macchiate di amore proprio, di interesse, & di mille uanità, per lequal habbiamo piu tosto da domandare a Dio perdono, che premio: & non pensiamo alle menaccie che fa S. Paulo alli Galati, iquali ingannati da i falsi predicatori, non credendo, che la giustificatione per la fede, fusse bastante per se stessa, pretenduano di uolerfi giustificare anchora per la legge: alliquali S. Paulo dice christo non gioua niente a uoi, che ui giustificati per la legge, uoi setecaduti dalla gratia, percioche noi con lo spirito per la fede aspettiamo la speranza della giustitia. Et se il cercare la giustitia, & la remissione de peccati per la osseruazione della legge, laquale Iddio contanta gloria, & apparato diede nel monte Sinai, e un perder christo & la gratia sua, che diremo noi di quelli, che pretēdono di uolerfi giustificare appresso a Dio

B i ij

con le loro leggi & offeruantie ? fac-
ciano costoro il parāgone, & diano
poi lo giuditio sè. Dio non uol dare
questo honore, & questa gloria alla
legge sua, uogliono questi che la dia
alle loro leggi, & constitutioni ? que-
sto honore s'è da solamente al suo uni-
genito figliuolo. esso solo co'l sacrifi-
cio della sua passione ha sodisfatto
per tutti i nostri peccati passati, pre-
senti, & futuri, come dimostra S. Pau-
lo a gli Hebrei cap. vii. ix. x. & San
Gio. nella sua prima Epistola cap. i.
& .ij. onde ogni uolta che noi per fe-
de applichiamo questa sodisfattione
di christo all'anima nostra, godemo
indubitatamente della remissione de
i peccati, & per la giustitia di lui di
uètiamo buoni, & giusti p̄sso a Dio.

Philip. 3. onde dice san Paulo a gli Philipensi,
hauendo detto che secondo la giusti-
tia della legge era uiuuto irreprehen-
sibile, soggiunge, ma le cose che mi

erano di guadagno io ho giudicato per rispetto di Christo esser dānosa, anzi giudico che ogni cosa sia danno per la eccellentia della cognitione di Christo Iesu signor mio, per lo cui amore ho giudicato ogni cosa essere dānosa, ogni cosa ho in luogo di sterco per guadagnar Christo, per essere ritrouato in lui, non hauendo la mia giustitia, che cōsiste nelle opere della legge, ma quella che cōsiste nella fede di christo, laquale giustitia è dono di Dio, dico la giustitia della fede, accio che io peruenga alla cognitione di lui.

O parole notabilissime, lequali ogni Christiano dourebbe scolpire nel suo cuore, pregādo Dio, che gliele facesse gustar perfettamente. Ecco come san Paulo dimostra chiaramente, che chiunque conosce ueramente Christo, giudica le opere della legge dannose in quanto elle fuiano l'huo-

mo dalla fíducia in christo, nelquale egli deue cōstituire tutta la salute sua, & il fanno confídare in se stesso, & esagerando questa sententia soggiunge, che giudica ogni cosa un sterco, p guadagnare christo & ritrouarfi incorporato in lui, dinotando che chiunque s'í fída nelle opere, & pretende di giustificarfi cō esse, non guadagna christo, ne s'í troua mai incorporato in lui. & percioche in questa uerita cōsiste tutto lo misterio della fede, accioche meglio intendessino quello che egli uoleua dire, soggiunge, & inculca, ch'egli rifiuta ogni giustificatione esteriore, ogni giustitia che s'ía fondata nella osseruatione della legge, abbracciandosi con la giustitia, che dona Dio per la fede a coloro, che credono che in christo egli ha gastigato tutti i peccati nostri, & che christo come dice lo stesso San Paulo, e stato fatto da lui nostra fa

I. Cor. 1.

pientia: & nostra giustitia, & santifi-
 catione, & redētionē, accioche, come
 e scritto, colui che s' gloria, s' glori
 nel Signore, & non nelle opere pro-
 pie. E ben' il uero, che s' trouano al-
 cune auttorita della scrittura Santa,
 le quali se sono male intese, pare che
 contradicano a questa dottrina santa
 di San Paulo, & che attribuiscono
 la giustificatiōe, & remissione de pec-
 cati alle opere, & alla charita: ma q̄ste
 auttorita sono state gia dichiarate ot-
 timamente da alcuni, iquali hanno di-
 mostrato apertamente, che quelli che
 le hanno intese in questo senso, non
 l'hanno intese. Noi adunque fratelli
 diletteffimi, non seguitiamo la stolta
 oppenione delli Galati insensati, ma
 la uerita che c'insegna San Paulo, &
 diamo tutta la gloria della nostra giu-
 stificatione alla misericordia di Dio,
 & agli meriti del suo ffigliuolo, il qua-
 le col sangue suo ci ha liberati dallo

*Come
l'huomo
e libera
to dalla
maledit
tiõe del
la legge*

imperio della legge, & dalla tirannide del peccato, & della morte, & ci ha cōdotti nel regno di Dio per donarci eterna felicità. dico che ci ha liberati dall'imperio della legge, pche ci ha donato lo spirito suo, che ci insegna ogni uerità, & ha sodisfatto perfettamente alla legge, & ha donato cotal sodisfattiõe a tutti i suoi membri, cioè, a tutti i ueri Xpiani, di modo che possono cōparere sīcuramēte al tribunale di Dio, essendo uestiti della giustitia del suo Christo, et liberati p lui dalla maleditione della legge. Adunque la legge non ci puo più accusare o condannare, ne ci puo più irritare gli affetti, & gli adpetiti, ne aumentare in noi il peccato, & pero dice san Paulo chel Chirographo, il quale ci era cōtrario, è stato scanzelato da Christo, & annullato nel legno della Croce, hauendoci il nostro Christo liberati dall'imperio della

Gal. 3.

Rom. 8

Colof. 2.

legge, per conseguente ci ha liberati dalla tirannide del peccato, & della morte, laquale non ci puo piu tener oppressi, sendo stata supata da christo per la resurrettione, & per conseguente da noi che siamo mēbri fuoi, di modo che possiamo dire con san Paulo, & con Osea propheta: la morte e stata uinta, & destrutta. Oue e il tuo aculeo o morte? oue e la tua uittoria o inferno? Lo aculeo della morte e il peccato, & la potentia del peccato ela legge, ma sia ringratiato Dio, ilquale ci ha concesso la uittoria p Iesu christo signor nostro. Questo e quel felicissimo seme, che ha percosso il capo al uelenoso serpēte, cioe al Diauolo, percioche tutti qlli che erodono in christo ponendo tutta la loro fiducia nella gratia di lui, uicono con christo il peccato, la morte, il Diauolo, et lo inferno. Questo e quel bñdetto seme di Abraamo, nelquale

Cor. 15

Gene. 22

hauea promesso Dio di benedire tut
 ti le genti. Bisognaua che ciascuo se-
 paratamente percotesse quel horribil
 serpente, & liberasse se stesso dalla ma-
 ledittione. ma questa impresa era tã
 to graue, che le forze di tutto il mon-
 do, raccolte insieme, non erano ba-
 stati a opporlarla. Adunque il nostro
 Dio, pre delle misericordie, mosso a
 compassione delle nostre miserie, ci
 ha donato il suo unigenito figliuolo,
 che ci ha liberati dal ueleno del serpẽ
 te, & e fatta nostra benedittione, &
 giustificatione, pur che accettiamo
 rinunciando a tutte le nostre giustifi-
 cationi esteriori. A bracciamo fratel-
 li diletissimi la giustitia del nostro
 Iesu christo, facciamola nostra per
 mezzo della fede, teniamo per fermo
 di esser giusti, nõ per le opere nostre,
 ma per i meriti di christo & uiuia-
 mo allegri, & sicuri, che la giustitia
 di christo annichila tutte le nostre

*Eshorta-
 tione bel-
 lissima al
 diuenta-
 re giusti
 per christo.*

15

ingiustitie, & ci fa buoni, & giusti,
& santi nel cospetto di Dio: Ilquale
quando ci uede incorporati nel suo fi-
gliuolo per la fede, non ci considera
piu come figliuoli di adamo, ma co-
me figliuoli suoi, & ci fa heredi con
il suo legitimo figliuolo di tutte le
ricchezze sue.

De gli effetti della uiua fede, &
della unione dell'anima cō
Christo. Cap. IIII.

Anto opa questa fede san-
t ta & uiua, che colui, ilqua-
le crede che Christo hab-
bia tolto sopra di se li suoi
peccati, diuenta simile a christo, & *Come ri-*
uince il peccato, la morte, il Diauo- *ceuemo*
lo, & lo Inferno. Et questa e la ragio- *la simili-*
ne che la chiesa, cioe ciascuna anima *tudine di*
fidele e sposa di christo, & christo *Dio.*
e sposo di lei. Noi sappiamo il costu

*Ottima
cōpara
tione a
mostra
re i no-
stri pec-
cati ef-
ferci tol-
ti.*

me del matrimonio, che de due diuē
gono una medesima cosa, sendo due
in una carne, & le faculta tutte di a-
mendue diuengono cōmuni, onde
lo sposo dice, che la dote della sposa e
sua, & la sposa similmente dice, che la
casa & tutte le ricchezze dello spo-
so sono sue. & così sono ueramente,
altramente non farebbono una car-
ne come dice la scrittura santa. In
q̄sto medesimo modo Dio ha sposa-
to il suo diletteffimo fìgliuolo cō l'a-
nima fidele, laqual nō hauendo cosa
alcuna che fusse sua propria se non il
peccato, il fìgliuol di Dio nō s'è di
degnato di pigliarla per diletta spo-
sa con la propria dote, che il pecca-
to, & per la unione, che in questo san-
tissimo matrimonio, quello che e del
l'uno e anchora dell'altro. Christo di-
ce adunque, la dote dell'anima spo-
sa mia cara, cioe i suoi peccati, le trāf-
gressioni della legge, l'ira di Dio cō

tro di lei, l'audacia del Diauolo contro allei, lo carcere dell'inferno, & tutti gli altri suoi mali, sono deuenuti in poter mio, & sono in mia propria faculta, & a me sta a negoziare di essa come piu mi piace, & percio uoglio gettarla nel fuoco della mia croce, & annichilarla. Vedēdo adunque Dio il suo figliuolo tutto imbrattato de peccati della sua sposa, lo flagello uocidendolo sopra al legno della croce. ma perche era suo dilettiſſimo & ubbidientiſſimo figliuolo, lo ſuſcito da morte a uita, dandogli ogni pođeſta in cielo, & in terra, & collocandolo alla deſtra ſua. La ſpoſa ſimilmēte dice cō grandiffima allegrezza, gli reami & gh imperij del mio diletto ſpoſo ſono miei, io ſon regina & imperatrice del cielo, & della terra, le riccheze del mio marito, cioe, la ſua ſantita, la ſua innocētia, la ſua giuſtitia, la ſua diuinita con tutte leſue uirtu,

Mat. ult.

Philip. 2

& potentie sono mie faculta, & per
cio son sancta, innocente, giusta, & di
uina, alcuna macula non e in me, son
formosa, & bella, percioche il mio di
lettissimo sposo non e maculato, ma
formoso, et bello, et sendo tutto mio,
perconsequente tutte le sue cose sono
mie, & perche quelle sono sancte &
pure, io diuento sancta & pura. Co
minciando adunque dalla innocentis
sima natiuita, egli ha con quella santi
ficato la natiuita imbrattata della spo
sa sua, concetta in peccato. La pueri
tia, & gionentu innocente dello spo
so ha giustificato la uita puerile, &
giouenile, & l'operationi imperfette
della sua amata sposa, percioche tato
e l'amore, & l'unione che ha l'anima
del uero christiano con il suo sposo
Christo, che l'opere di amendue so
no cōmuni ad amendue. Onde quan
do si dice Christo ha digiunato, Chri
sto ha orato, & e stato essaudito dal
suo

fuo padre, ha fufcitato i morti, libera-
 to gli huomini dalli demonij, fana-
 to gli infermi, e morto, refufcitato,
 afcefo in cielo: medefimamente fí di-
 ce che'l chriftiano ha fatto qñte me-
 defime opere,perche le opere di chri-
 fto fono opere del chriftiano, per lui
 l'ha fatte tutte. Veramente fí puo di-
 re che'l chriftiano e ftato fíffo in cro-
 ce, & fepolto, & refufcitato, & afce-
 fo in cielo, & fatto fígliuolo di Dio,
 & fatto partecipe della diuina natu-
 ra. Dall'altro lato tutte le opere, che
 fa il chriftiano, fono opere di Chri-
 fto, pcioche le uuole come cofe fue,
 & perche fono imperfette, & egli e
 perfetto, & non uuol cofa imperfet-
 ta alcuna, con la fua uirtu le fa perfet-
 te, a fine che la fua fpoſa ftia femp-
 re allegra, & cõtenta, & che non tema,
 percioche quantunque le opere fue
 fiano defettuoſe, fono pero grate a
 Dio, per rifpetto del fuo figliuolo, fo

pra ilquale egli continuamente riguarda. O immensa bontà di Dio, quanta obligatione ha il christiano a Dio. Non è amore humano tanto grande, che si possa cōparare all'amor di Dio sposo diletto dell'anima di ogni fìdel christiano. onde S. Paulo dice che Christo amo la Chiesa, cioè ciascuna anima diletta sua sposa, & si offerse per quella alla morte della croce per santificarla, purificandola col lauacro dell'acqua per la parola, per congiungerla a se stesso, gloriosa chiesa: che non hauesse macchia, ne crespa alcuna, ne cosa alcuna simile, ma fosse santa, & irreprehenibile, cioè simile a se stesso in santità, & innocentia, & uera & leggittima figliuola di dio ilquale così amo il mondo, come dice Christo, che diede l'unigenito suo figliolo, affine che ciascuno, che crede in lui nō perisca, ma habbia uita eterna, pche Dio nō

Ephe. 5.

Ioan. 3.

mando il suo figliuol nel mōdo, per-
 che lo giudichi, ma perche s'í salui il
 mondo per lui, colui che crede in lui
 non e giudicato. Alcun o mi potreb-
 be dire, in che maniera si fa l'unione *Come la*
 di questo matrimonio diuino? come *nima si*
 s'í fa questa copula dell'anima sposa *fa certa*
 col suo sposo Christo? che certezza *deffer*
 potro hauere io, che l'anima mia s'ía *sposa di*
 unita con Christo & fatta sposa sua? *Christo.*
 come potro securamente gloriarmi
 delle ricchezze sue come di sopra ha
 fatto la sposa? facil cosa e a me crede-
 re, & gloria, ma che io s'ía uno di
 quei, a iquali Dio doni tante gratie,
 non m'el posso persuadere, io cono-
 sco la mia miseria, & imperfettione.
 Dilettissimo fratello ti rispondo, che
 la tua certezza consisté nella uera &
 uiua fede, con laquale. come dice san *Act. 15.*
 Pietro, Dio purifica i cuori. Questa *Mar. ult.*
 fede consisté in dar credito all'Euan

gelio, cioè alla felice noua, che è stata publicata da parte de Dio, per tutto il mondo, cioè che Dio ha usato il rigore della sua giustitia contro a christo, castigando in lui tutti i peccati nostri. Chiunque accetta questa buona noua, & la crede, ueramente ha la uera fede, et gode la remissione de peccati, & è riconciliato con Dio, & di figliuolo d'ira diueta figliuolo di gratia, & recupera la imagine di Dio, entra nel regno di Dio, & si fa templo di Dio, ilqual sposa l'anima col suo unigenito figliuolo per mezzo di questa fede, laquale è opera di Dio, et dono di Dio, come più uolte dice san Paulo, & Dio la dona a quelli, iquali esso chiama a se per giustificarli, & glorificarli, et darloro uita eterna, come Christo testifica dicendo, questa è la uolunta di colui, che mi ha mandato, che ciascuno che uede il figliuolo, & crede in lui, habbia uita eterna,

Matt. 1.

2. Cor. 3

Ioan. 6.

& io il fuscitaro nel ultimo giorno, s' i
 milmente dice. Si come Moïse esalto *Ioan. 3.*
 il serpēte nel deserto, così bisogna che
 s'ia esaltato il f'gliuol dell'huomo, ac
 cioche niuno che crede in lui perisca,
 ma habbia uita eterna. Et a Marta *Ioā. 11.*
 disse, colui che crede in me, anchora
 se sarà morto uiuera, ciascuno che ui
 ue, & crede in me, nō morira in eter
 no. Et alle turbe de giudei disse, Io
 uenni luce nel mōdo, accioche ciascu
 no che crede in me, non rimanga nel
 le tenebre, & san Gioā, nella sua Epi
 stola dice, Et in questo apparì la cha
 rita di dio uerso noi, per che dio e cha
 rita, & mando l'unigenito suo f'glio
 lo nel mondo, accioche noi uiuiamo
 per lui, in questo e la charita, non per
 che noi amassimo Dio, ma pche esso
 amo noi, & mando il suo f'gliuolo
 propitiatione per li peccati nostri, ol
 tre accio lo mando a distruggere gli
 nemici nostri, & a questo fine lo fe-

*Ioā. 12.**1. Ioā. 4.*

Hebr. 2.

ce partecipare della carne, & del sangue nostro, come dice san Paulo, accioche per la morte distruggesse colui, che haueua lo imperio della morte, cioe il diauolo, & liberasse tutti quelli iquali per la paura della morte in tutta la uita loro erano soggetti alla seruitù. Hauendo noi adunque la testimonianza della scrittura santa di quelle promesse, dellequali di sopra si è ragionato, et di molte altre, che sono in diuersi luochi di essa sparse, non potemo dubitare, che così nõ sia, & parlando la scrittura generalmente, niun deue dubitare, che allui non appartenga quello che essa dice. Ilche accioche meglio s'intenda, consistendo in cio tutto il misterio della fede, poniamo un caso, che un re buono & santo faccia publicare un bando, che tutti i ribelli sicuramente ritornino nel suo regno, percioche egli per i meriti di un loro consanguineo

ha pdonato a tutti. Certamēte niuno *Bella cō*
delli ribelli douerebbe dubitar di nō *paratiōe*
hauere impetrato ueramente il per-
dono della sua ribellione, ma deureb-
be securamēte ritornare a casa sua p
uiuere sotto all'ombra di quel santo
re, et se non ui ritornasse, ne portereb-
be la pena, percioche per la incredu-
lita sua morirebbe in esilio & dis-
gratia del suo re, Questo santo Re e
il Signor del cielo, & della terra, il-
quale per la ubbidientia et merito di
Christo nostro consanguineo, ci ha
perdonato tutte le nostre ribellioni,
& com'habbiamo detto di sopra, ha
fatto fare un bādo per tutto il mōdo
che securamente tutti ritorniamo al
regno suo. Chiūque adūque crede a
q̄sto bādo, ritorna al regno di Dio,
dalqual fummo scacciati per la colpa
de nri primi parenti, & e gouernato
felicamente dallo spirito di Dio, chi
non da fede a questo bando, nō gode

di questo perdono generale, ma per la sua incredulità rimane in esilio, sotto alla tirannide del Diavolo, & uiue & more in estrema miseria, uiuendo, & morendo in disgrazia del Re del cielo, & della terra, & meritamente, perciocchè non possiamo far maggiore offesa a Dio, che farlo bugiardo: et ingannatore, il che facciamo non dando fede alle promesse sue. O quāto e graue questo peccato della incredulità, laquale, quanto e in se, priua Dio della sua gloria, & della sua perfectione, oltre al danno della propria damnatione, & del continuo cruciato della mente, che sente in questa uita la misera conscientia. Ma all'opposito colui, che si accosta a Dio con uero cuore nella certezza della fede, credendo alle promesse di lui senza una minima suspitione, tenendo per certo, che tutto quello, che Dio promette conseguirà, costui dico da gloria a Dio,

costui uiue in cōtinua pace, et in continua allegrezza, lodando, & ringraziando sempre Dio, che l'ha eletto alla gloria della uita eterna, hauēdo il pegno certissimo cioe il figliuolo di esso Dio, per sposo suo diletteffimo, il sangue delquale gli ha inebriato il cuore, & q̄sta santissima fede genera una uiua speranza & una costante fīducia della misericordia di dio uerso di noi, uiuendo, & operando nel cuore, per laqual noi del tutto si re-
 possiamo in Dio, lasciando a lui la cura certa
 ra di noi, in modo che sendo securi sperāza
 della beniuolentia di Dio, non hab-
 biamo paura ne del diauolo, ne de i
 suoi ministri, ne della morte, & que-
 sta tanta ferma & animosa fīducia
 della misericordia di dio dilata il co-
 re, lo incita, & con alcuni dolceffimi
 affetti lo indirizza uerso dio, & l'em-
 pie di ardentissima charita, perciò S.
 Paulo ci eshorta che andiamo con fī

1. pet. 1

*La fede
de lamor
del pa-
tre gene-
ra certa
sperāza
della sua
misericor-
dia.*

Hebr. 4.

Hebr. 10.

ducia al trono della gratia, & ci conforta a non gettar uia la nostra fiducia, laquale ha grãde retributione di premio. Questa santa fiducia e generata nel cuore dallo spirito santo, che ci e cõmunicato per la fede, ne mai e uacua dell'amor diuino. et di qui procede, che da questa uiua efficacia s'iamo incitati al bene operare, & tanta potentia, & tanta inclinatione acio conseguiamo, che s'iamo paratissimi a fare, & tollerare ogni cosa intolerabile per amor & gloria del nostro benignissimo patre dio, il quale p Christo ci ha arricchiti di così abbondante gratia & beneuolentia, & fattici de nemici carissimi figliuoli. Questa uera fede nõ e donata da dio così tosto all'huomo, ch'egli e spinto da un uiolento amore alle buone opere, et a rēdere frutti dolcissimi a dio, & al profumo, come ottimo albero: Si come e impossibile accēdere un fascio di le

gna ch'egli non mandi fuori la luce.

Questa e quella santa fede, senza la- *Hebr. 2*

quale e impossibile, che alcuno possa

piacer a dio, & p laquale tutti i santi

del'uechio & nouo testamēto s' sono

saluati, come testifica S. Paulo di A- *Rom. 4*

braamo, delquale la scrittura dice, *Gen. 15.*

Abraamo credette a dio, et gli fu im-

putato a giustitia. & percio dice puo

co innanti, Crediamo adunque lhuo *Rom. 3.*

mo giustificarsi per la fede senza le *Rom. II.*

opere della legge. Et altroue dice. Co-

si adunque in questo tēpo s' sono sal

uati le reliquie secōdo la elettioe del

la gratia, & se per la gratia sono sal

uate, adunque non per le opere, per

che la gratia non sarebbe gratia. Et

alli Galati dice, esser cosa manifesta *Gal. 3.*

che per la legge nessuno si giustifica

app̃so a dio, percioche'l iusto per

la fede uiue, & la legge non consiste

nella fede, ma chi osseruera quelle co

se, che essa comanda, uiuera per detta

Gal. 3 . offeruatiõe. Et di sopra dice che lhuo-
mo nõ s'í puo giustificare per le ope-
re della legge, ma solamente per la fe-
de di Iesu Christo . Et puoco dapo-
dice, che se lhuomo si puo giustifica-
re per la legge, Christo idarno e mor-
to. Et a gli Romani comparando la

Rom 10 giustitia della legge, con la giustitia
dell' Euangelio dice, che quella confi-
ste nell'operare, & questa cõsiste nel
credere, perche se tu cõfesserai cõ la
bocca tua il Signor Iesu Christo , &
crederai nel tuo cuore, che dio lo ha
suscitato da morte, tu serai saluo, per
che col cuore s'í crede alla giustitia, &
con la bocca s'í confessa alla salute. Ec-
co come chiaramente san Paulo di-
mostra che la fede senza alcuno aiu-
to delle opere fa lhuomo giusto . Ne
solamente san Paulo , ma gli dottori
santi, che uennero dietro allui, hanno
confirmata & approuata questa san-
tissima uerita della giustificatione p

la fede , tra quali e principale ſanto
 Agoſtino nel libro & della fede , & *Agoſti=*
 delle opere & in q̄llo dello ſpirito, & *no dice*
 lettera, & in q̄llo delle ottātatre q̄ſtio *che li cre*
 ni, & in q̄llo ch'egli ſcriue a Papa Bo *dēti per*
 niſacio, & nel trattato del Salmo. 31 *la ſol fe=*
 & in molti altri luoghi difende q̄ſta *de ſono*
 ſententia, moſtrando, che per la fede *giuſtifica*
 ſiamo giuſtificati ſenza aiuto delle *ti.*
 buone opere, concioſiacoſa che eſſe
 nō ſono cagione, ma effetto della giu
 ſtificatiōe, & moſtra che le parole
 di ſanto Giacomo ſanamēte inteſe
 non ſono contrarie a queſta ſentētia,
 laquale anchora difende Origene nel *Origine*
 quarto lib. ſopra la Epistoła a i Ro.
 afirmando che S. Paulo uoglia, che
 la fede ſola ſia baſtante alla giuſtifi
 catiōe di modo, che lhuomo ſolamē
 te per lo creder diuenta giuſto, tutto
 che non habbia fatto alcuna opera,
 concioſiacoſa che il ladrone fuſſe giu
 ſtificato ſenza le opere della legge, p

cio che'l signor non ricerco q̃llo che per lo adietro hauesse opato, ne aspetto che operasse alcuna cosa dapoï che hebbe creduto, ma hauendolo giustificato per la confessione sola, l'accetto per compagno, douẽdo entrare in paradiso. Et etiãdio q̃lla femina cossì celebrata nell'euangelio di S. Luca a i piedi di Iesu Christo udi, li tuoi peccati ti sono rimessi. Et puocho da poi la tua fedetha saluata, ua in pace. Poi soggiunge Origene, In molti luoghi dell'Euãgelio si uede chel signor parlo di modo, che mostraua che la fede, e cagione della salute del credente. Adunque l'huomo e giustificato per la fede, alquale niente giouano le opere della legge. All'incontro, doue non e la fede, laqual giustifica il credente, quantunque l'huomo habbia le opere che comanda la legge, nõdime no perche esse non sono edificate sopra al fondamento della fede, benche

in uista siano buone, nō possōne giu *La fede*
 stificare colui che le fa, mancandoli *e signaco*
 la fede, ch'è il segnacolo di quelli che *lo della*
 sono giustificati da Dio. Et chi sarà *giustifica*
 colui che s'ì possa gloriare della sua *tione.*
 giustitia, udēdo dire a Dio per il pro
 pheta . ogni nostra giustitia e come *Esa. 64.*
 un pāno de una femina menstruata?
 Adunque e solamente giusta la glo-
 riatione nella fede della croce de chri-
 sto. S. Basilio nella homilia della hu-
 milita espressamente uole, chel chri *Basilio.*
 stiano s'ì tenga giusto solamente per
 la fede in christo, le parole sue sono
 queste, Dice l'Apostolo chi s'ì gloria
 s'ì glorij nel signore, dicēdo che Chri *La uera*
 sto e stato fatto da Dio a noi sapiētia, *gloria de*
 giustitia, & santificatione, & reden- *l'huomo e*
 tione, accioche s'ì come e scritto, chi *gloriarfi*
 s'ì gloria s'ì glorij nel signore. percio- *dio i per*
 che q̄sta e la p̄fetta & intiera gloria *Christo.*
 tione in dio, quando l'huomo non s'ì
 malza per la propria giustitia, ma co

nosce, che li manca la uera giustitia,
& che per la fede sola in Christo e
giustificato, Et Paulo si gloria di di-
sprezzare la sua giustitia, & di cerca-
Hilario. re per la fede in Christo la giustitia,
che uiene da Dio. santo Hilario so-
pra san Matteo nel canone nono di
ce queste parole, I scribi si perturba-
no chel peccato sia rimesso da un'ho-
mo, percioche considerauano Iesu
Christo solamente come huomo, &
ch'egli hauea rimesso quello che la
legge remettere non poteua, percio-
che la fede sola giustifica. santo Am-
broasio isponendo quelle parole di san
Paulo a colui, che crede in qllo, che
*Ambro-
sio.* giustifica l'impio, glie imputata la
Rom. 4 fede sua a giustitia, secondo il propo-
sito della gratia di dio, come anchora
dice Daud, la beatitudine de l'huo-
mo, alquale dio iputa la giustitia sen-
za le opere, S. Ambrosio dico, scriue
cosi sopra queste parole, san Paulo
dice,

dice, che a colui che crede in Christo
cioe al gentile e riputata la fede sua a
giustitia, sí come ad Abraamo . In
che maniera adunque i giudei per le
opere della legge pensauano giustifi-
carsi nella giustificatione di Abraa-
mo, uedèdo che Abraamo non fu giu-
stificato per le opere della legge , ma
solo per la fede? adunque la legge nõ
e necessaria , conciosíacosa che l'em-
pio per la fede sola e giustificato pres-
so a dio secõdo il proposito della gra-
tia di dio. cossí dice essere stato deter-
minato da Dio , che cessando la leg-
ge, l'ingiusto p la salute sua dimanda
solamente la fede della gratia di dio,
come dice anchora Dauid. Lo Apo-
stolo cõferma quello che ha detto cõ
lo essempio del Propheta, la beatitu-
dine dell'huomo, alquale dio imputa
la giustitia senza le opere, intède Da-
uid, che coloro sono beati delliquali
Dio ha determinato che senza fati-

ca, & senza alcuna offeruatione , per la fede sola ſi ſano giuſtificati preſſo a Dio . Adunque egli predica la beatitudine del tēpo, nelquale e nato Chriſto, ſi come dice eſſo Signore , molti giuſti & ꝓpheti deſiderano di uedere le coſe che uoi uedete, & udir le coſe che uoi udite , & non le udirno. Il medefimo Ambroſio eſponendo il primo capitolo della prima alli Corinthi dice apertiſſimamēte che chiū que crede ī Chriſto, e giuſtificato ſenza opere, & ſenza merito alcuno, riceuendo per la fede ſola la remiſſione de peccati. Queſto ſteſſo afferma in una Epiſtola ad Ireneo con queſte parole, Niuno ſi glori delle opere, perche niuno e giuſtificato ꝑ le ſue opere, ma chi e giuſto ha la giuſtitia in dono, perche e giuſtificato per Chriſto. Adunque la fede e quella che libera per lo ſangue di Chriſto, perche colui e beato , alquale il peccato e ri-

meſſo, & donato il perdono . Et ſan
Bernardo ſopra la cantica nel ſermo *Bernar-*
ne lxxvii. conferma il medefimo, af- *do*
fermando che i meriti noſtri non hã-
no parte alcuna nella giuſtificatione,
laquale ſi dee tutta attribuire alla gra-
tia, laqual ci fa giuſti gratis, & in que-
ſto modo ci libera dalla ſeruitu del
peccato, & ſoggionge che Chriſto
ſpoſa l'anima, & ſeco la uniſce per la
fede, non interuenendo alcun merito *Come*
delle opere noſtre . Ma per non eſſer *per fede*
molto lungo, farò fine alle allegatio- *ci ueſti-*
ni quando prima hauero detto una *mo delli*
belliſſima ſententia di S. Ambroſio, *meriti di*
nel libro che ſi intitola di Iacob, & *Chriſto.*
della uita beata, dice q̃ſto ſanto huo- *Singula-*
mo, che ſi come Iacob non hauendo *riffima*
per ſe ſteſſo meritato la prima geni- *compa-*
tura, ſi occulto ſotto l'habito del fra- *tione.*
tello, & ſi orno della ueſte di lui, la- *Gen. 27.*
qual mandaua un ſuauiſſimo odore,
& in q̃ſto modo ſ'app̃ſento al padre

per riceuere cō sua utilità la beneditione sotto l'altrui persona, così e necessario che noi ci uestiamo dela giustitia di Christo per la fede, et ci occultiamo sotto la pretiosa purità del nostro fratello primogenito, se vogliamo essere riceuuti per giusti nel cospetto di Dio, & certamente questo è il uero, percioche se noi compariremo innanzi a dio non uestiti della giustitia di Christo, senza dubbio alcuno saremo giudicati tutti ingiusti, & degni di ogni supplicio. Ma se all'incontro, Dio ci uedrà ornati della giustitia di Christo, senza dubbio ci accetterà per giusti, & santi, & degni della uita eterna. Et certamente è grande temerità quella di coloro, che pretendono di peruenire alla giustificatione per la obseruanza de gli comandamenti di Dio, iquali tutti si conprendono nell'amar dio con tutto il cuore, con tutta l'anima, & con tutte

le forze, & il proſſimo come ſe me-
 deſmo. Chi ſara dūque coſi arrogan-
 te, & mentecatto, che ardiſca darſi a
 credere, di oſſervare intieramente q-
 ſti due precetti? & che nō ueda che la *Non ſi*
 legge di Dio richiedendo dall'huo- *pua glo-*
 mo una perfetta diletzione, condāna *riare alcu-*
 ogni imperfettione? Conſideri adun *no di ha-*
 que ogniuno le fue operationi, le qua *uere of-*
 li in parte gli paiano buone, & troue *ſeruata*
 ra ch'eſſe piu toſto ſi debbono chia- *la legge*
 mare tranſgreſſioni della legge ſan- *di Dio.*
 ta, concioſia coſa che ſono operationi *Pſal. 142*
 impure & imperfette. Di qui riſona
 no quelle uoci di Dauid. Non intra-
 re in giudicio co'l ſeruo tuo, perche
 niun uiuente ſara giuſtificato nel co- *Proue. 20*
 ſpetto tuo. Et Salamōe dice. Chi puo
 dire, il cuor mio e mōdo? et Iob eſcla-
 ma. Che coſa e l'huomo, perche egli *Iob. I 5.*
 ſia immacolato, & appariſca giuſto
 il naſciuto della femina? Ecco che fra
 i ſanti ſuoi niuno e imutabile, & i cie

li non sono mondi nel conspetto suo.
 Quanto piu e abominabile, & inutile l'homo, ilquale bee, come l'acqua
 Ioan. II. la iniquita. Et. S. Gio. dice, se noi diremo di esser senza peccato, s'inganniamo. Et il signor insegna, che diceſſimo ogni uolta, che orauamo, dimetti
 Nō hāno a noi i debiti nri. Di qui s'puo raccogliere la stultitia di coloro, che fanno
 i santi meriti da donare. mercatātia delle loro opere, p̄sumendo con esse di poter saluare non pur se medesmi, ma etiādio il proſſimo, come se il Signor non diceſſe. Quando hauerete fatte tutte le cose che ui sono state comandate, dite, noi siamo serui inutili. Quello che erauamo obligati a fare, habbiamo fatto. Ecco che quantunque offeruaſſimo perfettamente la legge di dio, ci doueremo giudicare, & chiamare serui inutili. Hora essendo tutti li homini lōtaniſſimi da q̄sta p̄fetta offeruatione, ardira alcuno di gloriarfī di hauere aggiūto

tāto cumolo de meriti alla giusta misura che n'habbia da donare a gl'altri
 Ma ritornando al nostro proposito,
 Cōsideri il peccatore arrogāte, il quale facendo alcune opere nel conspetto del mondo laudeuoli pretende di giustificarsi nel conspetto di Dio, Confideridico che tutte le opere, che uengono da impuro cuore, & immondo sono ancho esse immōde & impure, & per conseguente nō possono esserne graue a dio, ne efficaci a giustificare. Bisogna adunque prima purificare il cuore, se uogliamo che le nostre ope piacciano a Dio, et la purificatione cōsiste nella fede, come afferma lo spirito santo per bocca di S . Paulo. non bisogna adunque dire che lhuomo ingiusto & peccatore, per le opere sue diuēta giusto, & buono, & grato a Dio: ma bisogna dire che la fede purifica li nostri cuori da tutti peccati , ci fa buoni , & giusti , & grati

a Dio . Et per conseguente, fa che le nostre opere quantunque imperfette, & defettuose, piacciono a sua maestà, perche essendo noi p la fede diuentati figliuoli di Dio, egli considera le nostre opere come patre misericordioso, & non come severo giudice, hauendo compassione alla nostra fragilità, & cōsiderandoci come mēbro del suo primogenito figliuolo, la cui giustitia, & perfettione sopplisse alle nostre immonditie, & imperfettioni, lequali stando coperte sotto la purità & la innocētia di Christo non ci sono imputate, ne uengono al giudicio di Dio, Di qui auuiene che le nostre opere procedenti dalla uera fede, quātunque sīano per se stesse impure, & imperfette, tuttauia saranno lodate , & approuate da Christo nel giudicio uniuersale, in quanto saranno frutto & testimonio della nostra fede, per laquale ci saluiamo, perche

*Come l'
opere de
fedeli an
chora
che imp
fette pia
ciono a
Dio.*

29
hauēdo noi amato li fratelli di Christo, dimostraremo chiaramente, che noi anchora sīamo stati fīdeli, & fratelli di Christo, & per la fede saremo introdotti nella perfetta possessione del regno eterno, che ci ha apparecchiato il nostro Dio insīno dalla creatione del mondo, non gia per i nostri meriti, ma per la sua misericordia, p laqual ci ha eletti, et chiamati alla gratia dell'Euangelio, & ci ha giustificati per glorificarci in sempiterno co'l suo unigenito figliuolo Iesu Christo Signor nostro, & nostra santificatione, & nostra giustitia. ma non gia di quelli che non uogliono confessare, ch'ella sia bastante per se stessa a far l'huomo giusto & grato a Dio, ilquale per la sua paterna beneuolentia ci offerisce & dona Christo con la sua giustitia senz'alcuno merito delle nostre opere. Et che cosa puo operare l'huomo, che meriti un tanto don, *Mat. 25*

2. Tim. 1

In chemo & theforo quanto e Christo? Questo
do la fede theforo si da solamente per gratia, &
giustifica fauore, & misericordia di Dio, & la
Ephe. 3. fede sola e quella, che riceue cotal do
no, & ci fa godere della remissione de
peccati & percio quando San Paulo,
& gli dottori dicono, che la fede sola
giustifica senza le opere, intendono,
ch'ella sola ci fa godere del perdono
generale, & ci fa riceuer Christo, il-
quale, come dice San Paulo, habita
ne i cuori p fede, il quale ha superato
i terrori delle conscientie, satisfatto al
la giustitia diuina per gli peccati no-
stri, estinto l'ira di Dio contro a noi
& il fuoco dell' inferno, nelqual ci pre-
cipitaua la nostra deprauatione natu-
rale, & acquista: & ha distrutti i dia-
uoli con tutta la loro potesta, & tirā-
nia. Lequali cose, tutte le opere, che
possono far tutti li huomini insieme,
non potranno cōsequire, ne fare. Que-
sta gloria, questa potentia e riserua-

30
ta solo al figliuolo di Dio cioè Christo benedetto, il quale e potentissimo sopra tutte le potentie del cielo, della terra, & dello inferno: & dona se con tutti i suoi meriti a quelli, che disperando di se stessi pongono tutta la loro speranza di salvarsi, in lui, & nelli meriti di lui, Et pero niun s'inganni, quando ode dire, che la fede sola senza le opere giustifica, stimando egli come fanno i falsi christiani, quali tirano ogni cosa al uiuere carnale, che la uera fede consista nel credere alla historia di Iesu Christo nella maniera che si crede a quella di Cesare, & di Alessandro. Questo modo di credere e una fede historica, fondata in mera relatione di huomini, & di scritture, & impressa legghiermente nell'animo per una certa uianza, & e simile alla fede de turchi, iquali per queste medesime cagioni credono alle fauole dell'Alcorano. Questa così fatta fe

de e una imaginatione humana , che non innoua niente il cuor dell'huomo, ne lo riscalda dell'amor diuino, non seguēdo alcuna buona opera della fede, ne nuoua uita . & percio dico no falsamente cōtro alla scrittura santa, & a i santi dottori della chiesa santa, che la fede sola non giustifica , ma che ci bisognano le opere . Alliquali rispondo, che questa historica, & uanissima fede con le opere , che gli sono aggiunte, non pur non giustifica, ma precipita nel profondo dell'inferno le persone, come q̄lle, che non hāno olio nelli uasi loro cioe uiua fede nei cuori, la fede che giustifica e una opera di Dio in noi. per laqual il nostro huomo uecchio e crocifisso , & noi tutti transformati in Christo diuentiamo nuoua creatura, & figliuoli carissimi di Dio. Questa diuina fede e quella , che ci interisce nella morte, & nella resurrettione di Christo,

Mat. 12

Rom. 6.

& per cōseguente ci mortifica la carne con gli effetti , & con le concupiscentie, perche conoscendoci noi per la efficacia della fede morti cō Christo, ci risoluamo cō noi medesimi, et col mōdo, et intēdiamo che alli morti con Christo appartiene di mortificare i loro membri terrestri , cioe gli affetti uitiosi dell'animo & gli appetiti della carne, & conoscendoci resuscitati con Christo, attendiamo a uiuere una uita spirituale , & santa , & sīmile a quella che uiueremo in cielo, dopo l'ultima resurrettione. Questa santissima fede facendoci godere del perdon generale , che publica lo Euangelio & ci introduce nel regno di Dio, & ci pacifica le cōscientie, & mantiene in una perpetua allegrezza spirituale & santa. Questa medesima fede ci unisce con Dio, et fa , che egli habita ne i cuori nostri, & ueste l'anima nostra di se stesso, & per con

Colos. 3.

feguēte lo ſpirito ſuo ſi muoue a q̄lle
medefime coſe, allequali moueua chri-
ſto mentre ch'egli conuerſaua cō gli
huomini, dico all'humilta, alla man-
ſuetudine, alla ubbidientia di Dio, al
la charita, alle altre perfettioni per le
quali recuperiamo l'immagine di dio.
Adunque meritamente Chriſto at-
tribuiſce la beatitudine a queſta fede
inſpirata, laqual beatitudine nō puo
ſtar ſenza le buone opere, & la ſanti-
ta. Et come puo eſſer uero, che'l chri-
ſtiano non ſia ſanto, ſe p la fede Chri-
ſto diuenta ſua ſantificatione? Adun-
que per la fede ſiamo giuſti, & ſanti,
& percio quaſi ſempre, s. Paulo chia-
ma ſanti quelli, che noi chiamiamo
chriſtiani, iquali ſe non hanno lo ſpi-
rito di Chriſto non ſono di Chriſto,
& conſequentemente non ſono chri-
ſtiani, & ſe hanno lo ſpirito di Chri-
ſto che regge & gouerna, non doue-
mo dubitare, che eſſi quantunque co

*Paulo
chiama
quelli ſan-
ti che noi
chiamia-
mo chri-
ſtiani.*

noſcano di eſſere giuſtificati per la fe
 de ſola, diuentino pigri nelle buone
 opere, perche lo ſpirito di Chriſto e
 ſpirito di charita, e la charita nō puo
 eſſere otioſa, ne puo ceſſare dalle buo
 ne opere, anzi ſe uogliamo dire il ue
 ro, l'huomo non puo mai far buone
 opere, ſe prima non ſi conoſce giuſti
 ficato per la fede. pinnanzi fa le ope
 re piu per giuſtificarſi, che per amo
 re di Dio, & gloria di Dio, & coſi le
 imbratta dello amore proprio, & di
 proprio intereſſe, la doue colui, che ſi
 conoſce giuſtificato pli meriti, & per
 la giuſtitia di Chriſto, laquale fa ſua
 per la fede, opera ſolamēte per amo
 re & gloria di Dio & di Chriſto, &
 non per amore proprio, ne per giuſti
 ficatione di ſe ſteſſo. Di qui auuiene,
 che'l uero chriſtiano cioe colui che ſi
 tiene giuſto per la giuſtitia di Chri
 ſto non domāda ſe le buone opere ſo
 no di precetto o no, ma cōmoſſo, &

*In che**mō chi**ha fede**non puo**ſtare ſen**za ope-**rare*

Mar. 9.

Iaco. 2.

incitato da una uiolentia di amor di uino, s'offerisce prontissimo alle opere sante & christiane, ne mai cessa dal bene operare . & chi per la sua fede non sente i mirabili effetti , c'habbiamo detto, che fa nel christiano la fede inspirata , conosca che non ha anchora la fede christiana , & faccia instantia con la oratione a Dio, che gli la dia dicendo , Signore aiuta la mia incredulita, & udendo dire che la fede sola giustifica non s'inganni dicendo, che bisogno e che io mi affatichi nelle buone opere, basta la fede a mandarmi in paradiso. alquale io respondendo, che la fede sola manda in paradiso, ma che auertisca, che gli demonij anchora credono, & tremono, come dice S . Giacomo oh andrai tu insieme con essi in paradiso? da questa falsa tua conclusione tu puoi fratello conoscere in quanto errore tu sii, tu pensi di hauer la fede , che giustifica, &
non

non l'hai. Tu dici io sono ricco, & arricchito, & nō ho bisogno di cosa alcuna, e non sai che sei misero, & miserabile, & pouero, & cieco, & nudo. Io ti persuado a cōprare da Dio oro affocato di fuoco, cioè la uera fede affocata di buone opere, accioche tu di uenghi ricco, & ti uesti di uestimenti biāchi, cioè della innocētia di Christo, accioche non appara la uergogna della tua nudita, cioè la bruttura de' tuoi peccati. Adunque la fede che giustifica, e come una fiamma di fuoco, laqual non puo se nō risplendere. & come e uero che la fiamma sola abbruscia il legno senza l'aiuto della luce, & nondimeno la fiamma nō puo esser senza luce, cōfī e uero che la fede sola estingue, & abbruscia i peccati senza lo aiuto delle opere, & nōdimeno questa fede non puo esser senza le buone opere, perche sī come uedendo noi una fiamma di fuoco, che

non luce conofciamo quella effer di
pinta, & uana , & così non uedendo
noi in alcuno la luce delle buone ope
re, e segno che quel tale non ha la ue
ra fede inspirata, laqual Dio dona al
li fuoi eletti per giuftificarli, et glori
ficarli. Et tēgo per fermo, che S. Gia-

La sentē como intefe queſto, quādo dicea mo
tia di. S. ſtrami la tua fede dalle opere tue, &
Iaco. del= io ti mostrero dalle opere mie la fede
le opere mia, intendendo, che colui, ilquale at
come la tende all'ambitione , & piaceri del
ſe intēde. mondo, quantunque dica di credere,
non crede , poi che non mostra in ſe
gli effetti della fede. Poſſiamo ancho
ra aſſimigliare queſta ſantiſſima fe-
de, che giuſtifica, alla diuinità ch'era
in Ieſu Chriſto , ilqual eſſendo uero
huomo , ma ſenza peccato operaua
coſe ſtupende , ſanando gl'infermi,
illuminando i ciechi , caminando ſo
pra all'acque , & ſuſcitando i morti.
Ma queſte opere miracoloſe non era

no cagione, che Christo fosse dio . in³⁴
nanzi che operasse alcuna di queste
cose egl'era Dio, e figliuolo leggitimo,
& unigenito di Dio & non gli
era necessario per esser Dio , operare
cotali miracoli, ma pche egl'era dio,
gli operaua, onde questi miracoli nō
faceuano, che Christo fosse Dio, ma
dimostrauano, che egli era uero dio.
Così la uera fede uiua, e una diuinità
nell'anima del christiano, ilqual ope
ra mirabilmente, ne mai si truoua stā
co dalle buone opere, ma queste ope
re non sono cagione chel christiano
sia christiano, cioe giusto, buono, san
to, gratissimo a Dio. & allui non era
necessario per diuentar tale, far cota
li opere, ma egli perche e christiano
per la fede, come Christo huomo, p
la diuinità era Dio , fa tutte q̄lle buo
ne operationi . onde q̄ste buone ope
rationi non fanno chel christiano sia
giusto, & buono, ma dimostrā, che

egli e buono, & giufto. Adūque fì co-
me la diuinità di Chrifto era cagio-
ne di fuoi miracoli, così la fede ope-
rando per diletzione, e cagione delle
buone opere del chriftiano. & fì co-
me fì diceua di Chrifto egli ha fatto
quello, & queft'altro miracolo, & ta-
li miracoli, oltra che glorificauano
Dio, furono anchora di grandiffimo
honore a Chrifto com'huomo, ilqua-
le effendo ubbidiete infino alla mor-
te, fu da Dio premiato nella refurret-
tione, effendogli dato ogni podestà in
cielo, & in terra, laquale inanzi, co-
me huomo non haueua, & quefto me-
rito per la unione, che ha il uerbo di-
uino con l'humanità di Chrifto: Co-
fì fa la fede nel chriftiano, laqual per
la unione, che ha cō l'anima, quello,
che e dell'uno s'attribuifce all'altro,
onde talhora la fcrizione fanta pro-
mette al Chriftiano la uita eterna per
le buone opere fue, percioche le buo-

ne ope sono frutti, & testimonio del³⁵
la fede uiua, & procedono da lei co-
me la luce dalla fiamma del fuoco, co-
me habbiamo gia detto di sopra. Et
questa santissima fede abbraccia chri-
sto, & lo unisce con l'anima, & tutte
tre cioe la fede, christo, & l'anima,
diuentano una cosa istessa, di modo,
che quello che merita christo, l'ani-
ma medesimamente il merita. & pe-
ro dice Santo Agostino che Dio co-
rona in noi i doni suoi. Di q̄ste unio-
ne dell'anima con christo per la fede
rende testimonianza il medesimo
christo in S. Gioanni facendo oratio-
ne al padre per i suoi apostoli, & per
quelli che doueano credere in lui per Ioā. 17.
le parole loro, Non priego dice sola-
mente per essi, ma anchora per quel-
li, che crederanno in me per lo parlar
loro, accioche tutti siano una cosa,
come tu padre in me, & io in te, ac-
cioche essi anchora in noi siano una

cosa, & il mōdo creda, che tu mi habbi mandato, & io la gloria che tu mi desti, ho data loro, affine che s'iano una cosa, come noi s'iamo una cosa. Adunque credēdo al parlare de gl'apostoli iquali pdicauano Christo morto per gli peccati nostri, & resuscita to per la giustificatione nostra, diuen tiamo una cosa con Christo, ilquale essendo una cosa sola cō Dio, s'iamo anchora p Christo una cosa sola con Dio. O gloria stupenda del christia no alqual per la fede e conceduto di posseder quelle ineffabili cose, lequa li desiderano gli angeli di uedere. Da questi ragionamēti s' puo chiaramēte conoscer la differētia, ch'e tra noi, & quelli che defendono la giustifica tione della fede, & delle opere: in que sto s'iamo conformi, che noi anchora stabiliamo le opere, affermando, che la fede, che giustifica, non puo essere senza buone opere, et dicono, che gli

Rom. 4.

2. Cor. 6

giustificati p la fede sono quelli, che *1. pet. 2.*
 fanno le opere che ueramente s' possono chiamare buone. In questo siamo differeti, che noi diciamo, che la fede senza lo aiuto delle opere giustifica, & la ragione e in pròto, perche noi per la fede ci uestiamo di Christo facendo nostra la giustitia & santita sua, & essendo uero che per la fede *Gal. 3.*
 de cie donato la giustitia di Christo, non possiamo esser tãto ingrati, ciechi, & impij, che crediamo, che ella senza le nostre opere non sia bastante a farci grati, & giusti nel conspetto di Dio. & diciamo con lo Aposto *Heb. 9.*
 lo, s'el sangue de i tori, & de gli beccchi, & la cenere della giuuenca spartata, gli maculati santificaua quanto alla purificatiõe della carne, quãto piu il sangue di Christo ilqual per lo spirito eterno, ha offerto se stesso immaculato a Dio, purghera la conscientia nostra dalle opere morte per seruire

*Due opi
nioni del
la giusti
ficatione*

a Dio uiuente? Hora giudichi il pio christiano qual di q̄ste due opinioni sia piu uera, piu santa, & piu degna di essere predicata o la nostra che illustra il beneficio di christo . & abbassa l'arrogantia humana , che uuole esaltar le sue opere contra la gloria di christo: o l'altra laquale dicendo che la fede per se stessa non giustifica, oscura la gloria, & il beneficio di christo , & inalza la superbia humana, la quale non puo patire di essere giustificata gratis per Iesu christo Signor nostro . Oh mi diranno e pur grande incitamento alle buone opere , il

Dubbio

Solutiōe

dire , che l'huomo per esse s' fa giusto appresso a Dio . rispondo che anchora noi confessiamo , che le buone opere sono grate a Dio, & ch'egli per mera sua liberalita le remunera in paradiso , ma diciamo , che quelle sono ueramente buone opere , come dice anchora S. Agostino lequali fo-

no fatte da li giustificati per la fede, *Mat. 12.*
 perche se l'albero non e buono, non
 puo far frutti buoni, oltre che i giu-
 stificati per la fede, conoscendosi giu-
 sti per la giustitia di Dio, eseguita in
 christo, non fanno mercatantia con
 Dio delle buone opere, pretendendo
 con esse di comprar da lui la giustifi-
 catione, ma infiammati dello amore
 di Dio, & desiderosi di glorificare
 christo, ilqual gli ha giustificati do-
 nandogli tutti i suoi meriti, & tutte
 le sue ricchezze, attendono con ogni
 studio a fare la uolonta di Dio, & cō
 battono uirilmente cōtro allo amor
 proprio, & cōtro al mōdo, & al dia-
 uolo. & quando cadono per fragilita
 della carne, risurgono tanto piu di-
 siosi di bene operare, & tanto piu in-
 amorati del suo Dio, considerando,
 che li peccati non gli sono imputati
 dallui per la loro incorporatione in *Rom. 3.*
 christo, ilquale ha sodisfatto per tut-

ti i membri tuoi sul legno della croce, & sempre intercede p essi appresso al padre eterno, ilqual p amor del suo unigenito figliuolo gli risguarda sèpre cō uolto placidissimo, & i regge, & difende, come carissimi figliuoli, & alla fine gli donera la heredita del mondo, facendoli conformi alla gloriosa imagine di Chiristo. Questi incitamenti amorosi sono quelli, che mouono i ueri christiani alle buone opere, iquali cōsiderando, che sono diuentati per la fede figliuoli di Dio, & partecipi della natura diuina, sono incitati dallo spirito santo che habita essi, a uiuere come si conuiene a figliuoli di un tanto Signore, & si uergognano di non seruare il decoro della loro celeste nobilta, & pero mettono ogni studio nella imitatione del loro primogenito fratello Iesu Christo, uiuendo in somma humilta, & mansuetudine, cercando

Rom. 8.

2. pet. 1.

in ogni cosa la gloria di Dio, ponendo l'anima per gli fratelli, facēdo bene alli nemici . gloriandossī nelle ignominie , & nella croce del nostro Signore Iesu Christo, & dicono cō *Za Gal. 6* caria, noi sīamo liberati dalle mani *Luc. 2* dei nrī nemici, accioche sēza timore seruiamo a dio in santita, & in giustitia nel conspetto di lui tutti i giorni della uita nra . Dicono cō S. Paulo, la gratia del sīgnore e apparita , accioche annegata ogni impieta , & i mondani diſsī, cō sobrieta, santita, & *2. Tim. 2* pieta uiuiamo in questo seculo aspettando la beata speranza, & l'apparitione della gloria del grāde Iddio, et saluatore . questi & altri sīmili pensieri & desiderij , & affetti opera la fede inspirata nelli animi de suoi giustificati. & chi non sente nel suo cuore in tutto, o in parte questi diuini affetti, & effetti, ma e dedito alla carne & al mōdo, tenga per fermo, ch'egli

• non ha anchora la fede che giustifica
ne e membro di Christo, perche non
ha lo spirito di Christo, & per conse-
Rom. 8. guente non e di christo, & chi non e
di christo, non e christiano. Adun-
que cessi hormai la prudentia huma-
na dall'oppugnare la giustitia della
santissima fede, & diamo tutta la glo-
ria della nostra giustificatione a i me-
riti di christo delqual ci uestiamo
Gal. 3. per la fede.

Come il christiano s' ueste di
Christo. cap. V.

T benché per le cose dette
e di sopra s' possa assai chia-
ramente intendere, come
il christiano s' ueste di chri-
sto, nondimeno ne uogliamo parla-
re alquanto, sapendo che'l ragionar
di christo, & delli doni suoi al pio
christiano non puo mai parer ne lun

go ne molesto, quantūque fosse replicato mille uolte. Dico chel christiano conosce Christo essere suo per fede cō tutta la sua giustitia, santita, & innocentia, & sī come alcuno sī ueste di una bellissima, & pretiosa ueste, quando uole appresentar sī al conspetto di un Signore, cosī il Christiano ornato & coperto della innocētia di Christo, & di tutte le sue perfettioni, sī appresenta innanzia Dio signor dell'uniuerso, confidandosi ne i meriti di Christo non altramente che se esso hauesse meritato, & conseguito tutto quello, che Christo a conseguito & meritato. La fede certamente fa che noi possediamo Christo & tutto quello, che e di lui, come ciascun di noi possiede la sua propria ueste, & percio il uestir sī di Christo, altro nō e che tenere p fermo, che Christo sīa nostro come nel uero e se noi il crediamo, & creder che per questa cele-

ste ueste noi siamo grati , & accetti
nel cōspetto di Dio , percio che e cer
tissimo, che egli come ottimo Padre
ci ha donato il suo figliuolo, & uole
che ogni giustitia sua , & tutto quel
lo, ch'egli e, & puo, & ha operato, sia
di nostra giurisdizione: di modo che
ci sia lecito di gloriarci come se noi
con le pprie forze l'hauesimo acqui
stato, & operato . Chiunque cio cre
de, trouera senza fallo uerissimo q̃llo
che crede , come di sopra habbiamo
dimostrato . Adunq, il christiano de
ue hauere una ferma fede, & persua
sione che tutti i beni, tutte le gratie,
& le ricchezze di Christo sono sue,
percioche hauēdoci dio donato Chri
sto, come puo essere che non ci doni
ogni cosa cō lui? se q̃sto e uero, come
e uero, il xp̃iano puo dire con uerita,
io sono figliuolo di Dio , Christo e
mio fratello, io son Signore del cielo
& della terra . & dell'inferno , & del-

la morte, & della legge, perciocché la legge non mi può accusare, ne maledire, essendo fatta mia la giustizia del mio Christo. Questa fede e quella sola, che fa denominare l'huomo christiano, & il ueste di Christo come habbiamo detto, & q̄sto s'í può chiamare propriamente misterio gr̃ade, sotto alquale s'í cōtēgono le cose marauigliose, & inaudite del gr̃ade dio, lequali nō possono penetrare nel cuor dell'huomo, se Dio non lo molifica con la sua gratia, come pmette di fare per bocca di Ezechiele dicēdo. Da *Ezech.*
 roui un cuore nuouo, & uno spirito ^{36.}
 nuouo porro nel mezzo di uoi, & le uero uia il cuor di pietra dalla carne uostra, & darouí un cuor di carne. Colui adunque ilqual nō crede in q̄sto modo, cioè che christo s'ia suo cō tutti i beni che egli possiede, costui di co nō s'í può chiamare uero Christiano, ne mai potrà hauere la consciētia

allegra, & pacifica, ne mente buona,
& feruente al bene operare , & man-
chera facilmente dalle buone opera-
tioni , anzi non le potra mai fare ue-
ramente buone . Questa sola fede, &
fiducia che habbiamo nelli meriti di
Christo: fa gli huomini ueri christia-
ni, forti, allegri, giocondi , innamorati
di Dio, pronti alle buone opere , pos-
essori del regno di Dio, & suoi caris-
simi figliuoli, nellquali ueramēte lo
spirito santo habita. Qual animo e co-
si abietto, uile, & freddo, che conside-
rando l'ineestimabile grandezza del
dono, che ci ha fatto Dio, donandoci
il suo dilettilissimo figliuolo con tutte
le sue perfettioni, non s'infiammi di
uno ardentissimo desiderio di essere
simile allui nelle buone operationi?
essendo egli stato dato a noi dal pa-
dre, anchora p essemio, nelqual dob-
biamo sempre risguardare formādo
di maniera la uita nostra che ella sia
un retratto

*Christo
esempio
al christiano.*

un ritratto dalla uita di Christo: per
 cioche, come dice S. Pietro Christo I P. 2. 1
 ha patito per noi lasciandoci essem-
 pio, accioche seguiamo i uestigij
 suoi. Da questa consideratione na-
 sce l'altro modo del uestirsi di Chi-
 sto, ilqual possiamo chiamar exem-
 plare, perche il christiano dee rego-
 lare tutta la uita sua all'esempio di
 Christo conformandosi cō lui in tut-
 ti i pensieri, le parole, & le operatio-
 ni, lasciando la mala uita passata, &
 uestendosi della nuoua, cioe di quel-
 la di Christo. onde san Paulo dice Ephe. 4.
 gettiamo le opere delle tenebre, et ue-
 stiamoci le arme della luce, nō in bā Rom. 15
 chetti, & ebrieta, non ne letti, & nel-
 le lasciue, non nelle contentioni, ma
 uestiteui nel signor Iesu christo, &
 non fate conto della carne nelle con-
 cupiscentie. onde il uero christiano
 innamorato di christo dice fra se stes-
 so, poi che christo non hauendo bi-

sogno di me, m'ha ricupato col suo proprio sangue, & e diuenuto pouero per arrichir me, medesimamente io uoglio dare la roba & la uita propria per amore & salute del prossimo, & sì come io mi sono uestito di christo per lo amore, che mi ha portato, così uoglio io chel mio prossimo in christo per lo amore che io li porto, per amore di christo sì uesta di me, & delle mie facultà. & se non fa in questa maniera, anchora non e uero christiano, percioche non bisogna che alcuno, dica io amo christo se non ama i membri, & gli fratelli di christo. se noi non amiamo il prossimo nostro, per lo cui amore christo ha sparso il suo proprio sangue, non possiamo con uerità dire che amiamo christo, il quale essendo eguale a Dio, fu ubbidiente al padre infino alla morte della croce, & ci ha amati & redenti donando se medesimo

Philip. 2.

a noi con tutte le sue opere, & cō tutto quello, che possiede. In questo medesimo modo noi ricchi, & abōdanti de i beni di christo dobbiamo essere ubbidienti a Dio, & offerire, & donare le nostre opere, & ogni cosa nostra, & noi medesimi alli prossimi, & fratelli nostri in christo, seruendoli in tutti i loro bisogni, & essendoli quasi un'altro christo, sì come christo fu humile, mansueto, & remotissimo dalle contentioni, così noi dobbiamo metter tutto il nostro studio nella humilita, & nella mansuetudine, fuggendo tutte le risse, & le contentioni, & non meno quelle che consistono nelle parole, & nelle dispute, che quelle che consistano ne i fatti, sì come christo tolero tutte le persecutioni & le confusioni del mondo per la gloria di Dio, così noi allegramente dobbiamo sostenere le ignominie, & le persecutioni, che fanno i fal

Mat. 12

2. Tim. 3

ff christiani a tutti coloro che uoglio
no uiuere piamente in christo . christo
puose l'anima sua per li nemici
suoi, & oro per loro in croce , & noi
dobbiamo sempre orare per li nemi
ci nostri, & ponere uolentieri la uita
nostra per la salute loro , & questo e
seguitar le uestigia di christo come
dice san Pietro, perche quādo cono
sciamo christo come cosa nostra cō
tutte le sue ricchezze(ilche e uestirci
di christo , & diuentar puri, & netti
d'ogni macula) altro non ci resta a
fare , se non glorificar Dio, cō la imi
tatione di christo, & far q̃llo medes
mo alli n̄ri fratelli, che X̄po ha fatto
a noi, massimamēte sapēdo per le pa
role di esso, che tutto q̃llo che faccia
mo alli fratelli suoi & n̄ri, egli lo ac
cetta come bñficio fatto allui, & sen
za dubbio , essendo li ueri christiani
mēbri di christo , non possiamo far
ne bene ne male alli ueri christiani,

che nō facciamo bene o male a christo, inquāto ch'egli gode , & patisce nelli mēbri suoi. Adūque come christo e nostra ueste per fede , così noi dobbiamo esser ueste per diletione a nostri fratelli, & quella medesima cura c'habbiamo del corpo nostro, dobbiamo hauer di loro, iquali sono mēbri ueri del corpo nostro, delqual Iesu christo e il capo. Questo e quello diuino amore, & charita, che nasce dalla fede non finta, che inspira Dio alli suoi eletti , dellaquale dice San Paulo che opera per la charita . Ma perche la uita di christo , della cui imitatiōe sī debbiamo uestire, fu una perpetua croce piena di tribolationi, ignominie, & persecutioni , se uogliamo conformarci con la uita sua, ci bisogna portare di continuo la croce, come esso disse, se alcuno uorra uenire dopo me, disprezzi se stesso, & tolga ogni giorno la croce sua, & segui

Rom. 12.

1. Tim. I

Gal. 5.

Luc. 9.

La cau
sa della
croce no
stra.

ti me. La cagione principale di que-
 sta croce e chel nostro Dio con que-
 sto esercitio uuol mortificare in noi
 gl'affetti dell'animo , & gl'appetiti
 della carne , accioche cōprendiamo
 in noi medesimi quella perfettione
 nellaquale sīamo itati compressi da
 christo p la incorporatione in lui, &
 uuole che la fede nostra affinata, co-
 me l'oro nella fornace delle tribula-
 tioni , risplenda a laude sua & oltre
 accio uuole, che cō le nostre infirmi-
 ta illustriamo la potentia sua, laqual
 il mondo al suo dispetto uede in noi,
 quando la fragilita nostra per le tri-
 bulationi, et persecutioni diuenne ro-
 busta, & quanto piu e abbattuta &
 oppressa, tanto piu sī fa forte, & con-
 stante. Onde san Paulo dice, habbia-
 mo questo thesoro in uasi di terra, af-
 fine che la sublimita della potētia sīa
 di Dio, & non da noi: in tutte le cose
 patiamo tribulationi, ma non sīamo

Ioan. 15.
Philip. 3

1. pet. 1.

2. Cor. 12
2. Cor. 4

soffocati: siamo bisognosi, ma non siamo disistituti: patiamo persecutioni, ma non siamo abbandonati: siamo uilipessi, ma non periamo, sempre portando attorno la mortificatione del Signore Iesu nel corpo, accioche anchora la uita di Iesu nel corpo nostro si manifesti. Adunque uedendo che christo & gli cari suoi Discepoli hanno glorificato Dio con le loro tribulationi, abbracciamole anchora noi allegramente, dicendo cō S. Paulo, Dio mi guardi ch'io mi glorij se non *Gal. 6.* nella croce del Signore nostro Iesu christo, & facciamo di maniera, chel mondo a mal suo grado conosca, & uegga con gli occhi i stupendi effetti, che opera Iddio in coloro che sinceramente abbracciano la gratia del lo Euangelio, ueggano, dico, gli huomini del mondo con quanta tranquillita d'animo i ueri christiani soppor-
 tono la perdita della roba, la morte

Rom. 5.
In che
modo la
patientia
genera
la proua.
Pfal. 9.

de i figliuoli, le ignominie, le infirmi
ta del corpo, & le psecutioni de i fal
ſi chriſtiani ueggano come eſſi ſoli
adorano Dio in ſpirito & uerita, ac
cettando delle mani di lui tutto quel
lo, che gli auuiene, & tenedo per buo
no, per giuſto, & per ſanto tutto quel
lo, ch'egli fa, & in ogni coſa proſpe
ra, & aduerſa lodandolo & ringra
tiandolo come ottimo & benigniſſi
mo padre, & riconoſcendo per gran
dono di Iddio, il patir principalmen
te per lo Euangelio & per la imita
tione di chriſto, maximamēte ſapen
do che la tribulatione opera la patiē
tia, la patientia la proua, & la proua
la ſperanza, & la ſperanza non con
fonde. Dico che la patientia opera la
proua, perche hauendo Dio promeſ
ſo d'aiutare nelle tribulationi colo
ro che cōfidano in lui: il conoſciamo& coſtanti, ſoſtentati da la mano di

Dio, il che fare con le nostre forze nō
 potremo, adunque per la patientia
 esperimentiamo che'l signore por-
 ge l'aiuto, che ha promesso nelli biso-
 gni, donde s'ì conferma la nostra
 speranza, percioche farebbe trop-
 po grāde ingratitudine, non aspettar
 per lo innanzi quello aiuto & quel
 fauore, che habbiamo per la esperiē-
 tia trouato tanto certo & costante:
 ma perche tante parole? assai ci deue
 bastare di sapere che li ueri christia-
 ni per le tribulationi s'ì uestono della *Rom. 8.*
 imagine di christo crocifisso: laqual
 se porteremo uolētieri ci uestiremo *2. Cor. I*
 poi della imagine de christo glorio-
 so, percioche s'ì come abōdano le pas-
 sioni di christo, così per christo abō-
 dara anchora la cōsolatione nra, & se *2. Tim. 2*
 sopportiamo, insieme regnaremo.

Alcuni remedi] contra la diffi-
 dentia. cap. VI.

A perche il demonio , et la
 m prudentia humana sem-
 premai cercano di spo-
 gliarci di questa santissi-
 ma fede, per laqual crediamo, che in
 christo siano stati castigati tutti gli
 nostri peccati, & che per lo suo pre-
 ciosissimo sangue siamo reconcilia-
 ti cō dio, bisogna chel christiano hab-
 bia sempre apparecchiate l'armi da
 difenderſi da questa pessima tenta-
 tione, laqual cerca di priuar l'anima
 della sua uita. Fra questi armi giudi-
 co, che siano potentissime le oratio-
 ni, & l'uso frequēte della santissima
 communione, & la memoria del bat-
 tesimo, & della predestinatione. Nel
 le orationi diremo col patre del luna-
 tico. Signore aiuta la nostra incredu-
 lita, & diremo cō gli apostoli, signo-
 re aumentaci la fede, & se in noi re-
 gnera un continuo desiderio di cre-
 scere in fede, speranza, & charita, di

Rom. 1.

Quattro

remedii

cōtra la

tētatiōe

della dif

fidentia.

Mar. 9.

Luc. 17.

continuo oraremo come ci ordina
 san Paulo, perche la oratione non e *1. Tes. 5.*
 altro che un feruente desiderio fonda *La uera*
 to in Dio . Con la memoria del bat- *oratione*
 tesimo ci confermeremo d'esser pa- *qual sia.*
 cificati cō Dio, perche S. Pietro dice, *1. pet. 3*
 che l'arca di Noe fu figura del batte-
 simo, adunque sī come Noe creden-
 do alle promesse di Dio , sī saluo nel
 l'arca dal diluuio, così noi per la fede
 ci saluiamo nel battesimo dall'ira di
 Dio, laqual fede e fondata nella pa-
 rola di christo, ilqual dice, chi crede
 ra & sarà battezzato , sarà saluo , &
 ragioneuolmente, perche nel batte-
 smo ci uestiamo di christo come af-
 ferma san Paulo, & per conseguente
 siamo fatti partecipi della sua giusti-
 tia , & de tutti li suoi beni , & sotto
 questa preciosissima ueste li peccati
 che cōmette la nostra fragilita stan-
 no coperti, ne ci sono imputati da dio,
 & come dice san Paulo, a noi tocca *Mar. 16.*
Gal. 3.
Rom. 4.

Pfal. 31.

quella beatitudine del Salmo che dice, Beati coloro a quali sono remesse le iniquita, & i peccati de quali sono coperti, Beato l'huomo alquale il Signor nō imputa il peccato. Ma guardassi il christiano di non pigliarsi per queste parole la licentia del peccare, perche questa dottrina non appartiene a coloro iquali honorandosi del nome christiano, cō le parole confessano christo, & co i fatti il negano, ma tocca alli ueri christiani iquali tutto che combattino uirilmente cō la carne: & co'l mondo, & co'l diavolo, pur cadono ogni giorno, & sono costretti a dire di continuo remetti a noi gli debiti nostri, A costo ro noi parliamo per consolarli, & sostentarli, accio che non cadano in desperatione, quasi chel sangue di christo non ci mondi da ogni peccato, & che egli non sia l'aduocato, & la propitiatione de i membri suoi, Adunque

quando saremo sollicitati a dubitare
della remissione de nostri peccati, &
che la nostra conscientia s' comincian-
ra a perturbar, ricorriamo subitamē-
te di fede ornati al precioso sangue di
Iesu christo per noi sparso su l'alta-
re della croce, & a fidei distribuito
nell'ultima cena sotto il uelame del
santissimo sacramento ilquale fu da
xpo instituito perche celebrassimo la
memoria della morte sua, & cō que-
sto sacramento uisibile rendessimo le
nostre afflitte conscientie sicure della
nostra recōciliatione con Dio. Chri-
sto benedetto fece testamento, quan-
do disse, Questo e il corpo mio, il qua-
le e dato per uoi, & questo e il sangue *Luc. 22.*
mio, ilquale e del nuouo testamento,
ilquale s' sparge per molti in remis-
sione de i peccati, Noi sappiamo, chel *Mat. 26*
testamento come dice san Paulo, quā
tunque sia di huomo, nondimeno se
sara auttenticato, nessuno il dispres- *Gal. 3.*

za o sopraggiōge alcuna cosa, & nessu-
no testamēto e ualido innāzi la mor-
te, ma dopo la morte e ualidissimo.
Il testamento adūque di christo nel-
qual promette la remissione de pec-
cati, la gratia, & la beniuolentia sua,
& del padre, & promette misericor-
dia, & uita eterna, Questo testamen-
to dico accioche fosse ualido, l'ha cō
fīrmato col suo sangue precioso, &
con la propria morte. Onde san Pau-
lo dice che christo per questo e me-
diatore del nuouo testamento, accio
che interuenendo la morte alla redē-
tione di quelle preuaricationi, lequa-
li erano otto il primo testamēto, co-
loro, che sono chiamati, riceuano la
promissione della eterna heredita. p
cioche dou'è il testamento, e necessa-
rio che ui interuēga la morte del te-
statore, perche il testamento nemor-
ti e cōfīrmato, poi che non uale men-
tre uiue il testatore. Adunque per la

Hebr. 9.

morte di christo siamo securi, & certissimi chel testamento uale, nelquale ci sono remesse tutte le nostre iniquita, & siamo fatti heredi della uita eterna, & in segno, & fede di cio, ci ha lasciato in luoco di sigillo questo diuinissimo sacramento, ilquale Ireneo
 nō solamēte da certa fiducia alle ani- lib. 4.
 me nostre della salute eterna, ma anchora ci fa securi della immortalita della nostra carne, pche infino da hora ella e uiuificata da qlla carne immortale, & in un certo modo della immortalita di essa diuēne partecipe chi partecipa di questa diuina carne per questa fede, non perira in eterno, ma chi ne partecipa senza questa fede, Ioan. 6.
 de, ella se gli conuerte in mortifero ueleno. perche í come il cibo corporale, quādo truoua lo stomaco occupato da humori uitiosi, esso anchora í corrōpe, et nuoce, cosí questo cibo spirituale se truoua una anima uitio-

fa di malitia, & d'infidelta, la precipita in maggior ruina non per colpa sua, ma perche a gli immondi, & infideli niuna cosa e monda, benche sia
 1. Cor. 11 santificata per la benedittione del signore, perche come dice san Paulo, Colui che mangia di questo pane & beue di questo calice indegnamente, fara reo del corpo & del sangue del Signore, & mangia & bee la damnatione propria non discernendo il corpo del signore. Et colui non discerne il corpo del Signore, il quale senza fede, & senza charita usurpa la cena del signore, perche in questo non crede, che quel corpo sia la uita sua, & la purgation di tutti i peccati suoi, fa Christo bugiardo, conculca il figlio lo di Dio, & il sangue del testamēto tiene come cosa profana, per loquale e stato santificato, & fa ingiuria allo spirito della gratia, & fara punito acerbissimamente da Dio di questa infidelta,

*Che cosa
 sia non di
 scernere
 il corpo
 del Signore
 Heb. 9.*

delta, & di questa scelerata hippocri Promet-
 sia, perche non hauendo egli posta la *tēdo xpō*
 fiducia della sua giustificatione nella *la remif-*
 passion di Christo, nondimeno rice- *sione de*
 uendo questo santissimo sacramen- *pci distri*
 to, fa professione di nō metter la fidu- *buendo il*
 cia sua in nessuna altra cosa, onde ac- *sacro del*
 cusa se medesimo, & e testimonio del *suo sãgue*
 la propria iniquita, & per se medesimo *chi rice-*
 s'ì condanna a morte eterna, rifiutādo *ue questo*
 la uita eterna, laqual Dio li promet- *sacro cō*
 te in questo santissimo sacramento. *seffa che*
 Adunque quādo il christiano sente, *nō mette*
 che li suoi nemici il uogliono souer- *la fiducia*
 chiare, cioe quando dubita di nō ha- *sua in al*
 uere conseguita la remissione delli *tro che i*
 suoi peccati per Christo, & di non *esso san*
 poter sopportar il diauolo con le sue *gue di*
 tentationi, & che l'accusatione della *christo*
 conscientia dubbia preuale contra di *di Dio,*
 lui, di maniera, che comincia dubita
 re, che l'inferno no'l debbia inghio-
 tire, & che la morte per l'ira

eternalmente non l'habbia da uincere, & uccidere, quando dico, ſente q̄ſti affanni, uada con buon animo, & con fiducia a q̄ſto ſantiſſimo ſacramento, et riceualo diuotamente dicēdo nel ſuo cuore, & riſpondendo alli nemici ſuoi, Io confeſſo , che io merito mille inferni , & la morte eterna per li peccati miei, ma q̄ſto diuiniſſimo ſacramento, ilquale hora riceuo, mi fa ſicuro, & certo della remiſſiōe di tutte le mie iniquita , & della ricōciliatione con Dio, ſe io riſguardo al le mie operationi, non e dubbio, che io non mi conoſca peccatore , & con dēnato, ne mai la mia cōſcientia ſara quieta, credēdo, che per le opere, che io fo , gli miei peccati mi ſiano per donati, ma ſe io riſguardo nelle promeſſe, & nel patto di Dio , ilqual mi promette per il ſangue di Chriſto la remiſſione de peccati, tanto ſono certiſſimo di hauerla ipetrata , & di ha-

uere la gratia sua, quanto son sicurif-
 ſimo, & certo che colui che ha pro-
 meſſo, & fatto il patto, non puo men-
 tire, ne ingannare. & per queſta con-
 ſtante fede io diueto giuſto, & q̄ſta e
 la giuſtitia di Chriſto per laquale io *Rom. 4*
 ſon ſaluo, & la mia conſcientia ſi trā
 quilla. Non ha egli dato l'innocen-
 tiſſimo ſuo corpo nelle mani de pec-
 catori per li peccati noſtri? Non ha
 egli ſparſo il ſuo ſangue per monda-
 re tutte le mie iniquita? Adunque o *pſal. 4.*
 anima mia perche ti contriſti? confi-
 dati nel Signore, ilqual ti porta tan-
 to amore, che pliberarti dalla morte
 eterna, ha uoluto che mora il ſuo uni-
 genito ſigliuolo, ilquale ha pigliato
 in ſe ſteſſo, la noſtra pouerta per do-
 narci le ſue ricchezze, ha tolto ſopra
 di ſe la noſtra infirmita per confir-
 marci con la ſua fortezza, e diuenuto
 mortale per far noi immortali, e
 diſceſo in terra perche noi aſcendia-

Rom. 8.

psa. 102

mo in cielo, e diuenuto figliuolo del
l'huomo inſieme cō noi per farci ſe-
co figliuoli di Dio. Adunque chi ſa-
ra colui che ci accuſi? Dio eſſo che
ci giuſtifica, chi ſara colui che ci con-
danni? Chriſto e morto per noi, anzi
e reſuſcitato, ilquale ſiede alla deſtra
di Dio & intercede per noi. Lascia-
adunque o anima mia i pianti & li
ſoſpiri: benediſci anima mia il Signo-
re: tutti li mei iteriori benedicano il
nome ſanto ſuo: Bndiſci anima mia
il Signore, & non ti ſcordare mai di
tutti i ſuoi doni, ilquale e propitio a
tutte le tue iniquita, ilquale ſana tut-
te le tue iſſirmita, ilquale recupera dal
la morte la uita tua, ilquale ti corona
di miſericordia, & di compaſſione,
Miſericordioſo, & clemente e il Si-
gnore: tardo ne l'ira, & grāde di mi-
ſericordia. Non in eterno contende
ne in eterno ſerba l'odio, non ſecon-
do i peccati noſtri ha fatto, ne ſecon

do le iniquità nostre ha retribuito a noi, perciò che secondo l'altitudine del cielo sopra la terra ha notificata la misericordia sua sopra quelli, che lo temono, secondo la distantia dell'orienti dall'occidente ha fatto lontananza da noi le nostre transgressioni, come ha misericordia il padre del figliuolo, ha hauuta misericordia il Signor di noi, donandoci il suo unigenito figliuolo. Con questa fede, con questi ringraziamenti, con questi, & simili pensieri dobbiamo riceuer il sacro del corpo, & sangue di Iesu Christo nostro signore. in questo modo si scaccia fuori de l'anima il timore, si aumenta la carità, si conferma la fede, si raffrena la coscienza: & la lingua non si uede mai stanca di lodar Dio, & di rendergli infinite grazie di tanto beneficio. Questa è la uirtù, l'efficacia, & l'unica fiducia dell'anima nostra. Questa è la pietra, sopra laquale la con-

scientia edificata non teme alcuna tē
pesta, ne pur le porte dell'inferno, ne
l'ira di Dio, ne la legge, ne il peccato,
ne la morte, ne i demonij, ne alcuna
altra cosa. & perche tutta la essentia
della messa consiste in questo diuinis
simo sacramento, quando il christia
no s'vi ritruoua, douerebbe tenere
sempre gli occhi della mente fissi nel
la passione di q̄sto nostro benignissi
mo Signore, contemplando da un la
to lui in croce, carico di tutti li pec
cati nostri, & da l'altro Dio, che li
castiga, flagellando in uece di noi il
suo diletto s'gliuolo. O felice co
lui, che chiude gl'occhi a tutti gli al
tri spettacoli, ne uole uedere, ne intē
dere altro, che Iesu Christo crocifis
so, nel quale tutte le gratie, & tutti li
thesori della sapientia & della scien
tia sono resposti. Felice dico colui,
che sempre pasce la mēte di così diui
no cibo, et cō s' dolce et salutifero li

quore inebria l'anima sua dell'amor di Dio. Ma innanzi che io metta fine a questo ragionamēto, uoglio prima auuertire il christiano che S. Agostino costuma di chiamare questo diuinissimo sacramēto, uincolo di charita, & misterio di unita, & dice, chi riceue il misterio della unita, & non conferua il uincolo della pace, non riceue il misterio per se, ma la testimonianza contro a se. Adunque habbia *Perche* mo a sapere, chel signore ordino questo sacramento non solo per renderci sicuri della remissione de peccati, *fu ordinato il sacramento* ma anchora per infiammarci alla pace, alla unione, & charita fraterna, *dell'altare.* cioche il signore in questo sacramento di tal maniera ci fa partecipar del corpo suo, che diuēta una medesima cosa con noi, & noi con lui. Adunque non hauendo egli altro, che uno corpo, delqual ci fa tutti parteci, e necessario, che anchora tutti noi per co

*La pace
et unione
e dimo-
strata
per la cō-
dutione
del pane
& del ui-
no.*

1. Cor. 10

tale participatiōe diuētiamo un corpo, laqual unita rappresenta il pane del sacramēto, ilqual s'í come e fatto di molti grani mescolati, & confusí di modo, che l'uno non s'í puo discernere dall'altro, cōssí noi debbiamo esser congiunti & uniti con tanta concordia d'animo, che non ci possa interuenire alcuna minima diuisione. Questo ci dimostra san Paulo quando dice, il calice della bñdittione, che noi benediciamo, nō e egli la cōione del sangue di Christo? & il pane che noi rōpiamo, non e egli la cōmunione del corpo di christo? un pane, & un corpo s'íamo molti, pche tutti partecipiamo di un pane. Adunque riceuendo la santissima cōmunione debbiamo cōsiderare, che tutti s'íamo incorporati in Christo, tutti s'íamo mēbra di un medesimo corpo, membra dico di Christo, di maniera che non possiamo offendere, infamare, o di-

ſprezzare alcuno delli fratelli, che pa
 rimente in lui non offendiamo, infa- *Chi offē*
 miamo, & diſprezziamo Ieſu Chri- *de un fra*
 ſto: non poſſiamo hauer diſcordia cō *tello mē*
 gli fratelli, che parimente non l'hab- *bro di*
 biamo cō Chriſto. nō poſſiamo ama *chriſto*
 re chriſto, che non lo amiamo nelli *offende*
 fratelli. Quanta cura hauemo del no *Chriſto.*
 ſtro corpo, tanta ne debbiamo haue-
 re delli fratelli, iquali ſono membra
 del corpo noſtro. ſi come niuna par
 te del noſtro corpo ſente dolore alcu
 no, ilqual non ſi diffonda in tutte le
 altre parti, coſi non debbiamo com-
 portare, chel fratello noſtro ſenta ma
 le alcuno, ilqual nō ci muoua ancho
 ra noi a cōpaſſione. Con queſti pen- *Prepara*
 ſieri ci debbiamo preparare a tanto *tione al*
 ſacramento, eccitādo nelli animi no *ſacramē*
 ſtri uno amore ardente uerſo il pro- *to.*
 ſimo, perche qual ſtimolo maggiore
 ci puo incitare allo amor mutuo, che
 uedere che Chriſto donando ſe mede

*Chi si cō
munica
e obliga
a tutti li
uffici del
la chari-
ta al
prossimo*

ssimo a noi, non solamente ci inuita a donarci l'uno a l'altro, ma in quanto si fa cōmune a tutti noi fa anchora, che tutti noi in lui siamo una medesima cosa, onde debbiamo desiderare, & procurare che in tutti noi sia una sola anima, un solo cuore, & una sola lingua, essendo concordi, & uniti nelli pensieri, nelle parole, & nelle opere. Et auuertisca ogni christiano, che ogni uolta che noi riceuiamo questo santissimo sacramēto, ci obblighiamo a tutti gli ufficii della charita, di maniera che non offendiamo i fratelli in cosa alcuna ne lasciamo di fare cosa alcuna per giouarli & aiutarli nelle loro necessita. Et se alcuni uengono a questa celeste mensa del Signore, essendo diuisi, & alienati dalli fratelli, questi tengano per certo, che mangiano indegnamente, et sono rei del corpo, & del sangue del Signore, mangiando, & beuendo la propria

dannatione, cōcioſſacofa, che per loro non rimane di diuidere, & lacera re il corpo di Chriſto, eſſendo diuiſi per l'odio da li fratelli, cioe da li mē bri di Chriſto, & non hauendo parte alcuna in Chriſto, nōdimenò riceuendo la ſantiſſima cōmunione mō ſtrano di credere che tutta la loro ſalute conſiſte nella participatione & uniōe di Chriſto . Andiamo adūque a riceuere, queſto celeſte pane, per celebrare la memoria della paſſiōe del Signore: & per ſoſtentare, & fortificare con queſta memoria la fede & la certezza della remiſſione de i peccati noſtri, & per eccitare gli animi, & le lingue noſtre a lodare, & predicare la infinita bonta del nro Dio, et finalmente per nutrire la mutua charita, & teſtificarla l'uno all'altro per la ſtrettiffima unione , che habbiamo tutti nel corpo di Ieſu chriſto Si gnor noſtro. Oltre alla oratione , &

La prede alla memoria del batesimo , & all'u
stinatione so frequēte della santissima commu
e il quar nione, e ottimo remedio contro alla
to reme- diffidentia & timore, che non e ami
dio cōtro co della charita christiana, la memo
la diffi- ria della nostra predestinatione , &
dentia. elettione a uita eterna fondata nella
Ephe.6. parola di Dio, laquale e la spada del
Luc.10 lo spirito santo , cō laquale possiamo
Il super uccidere i nostri nemici: Rallegrate-
deffer p= ui, dice il signor, che i uostri nomi so
destinato no scritti in cielo, non e maggior alle
e causa grezza in questa p̄sente uita , & che
di alle- consoli piu il christiano afflitto & tē
grezza tato, o caduto in qualche peccato, che
de a lhuo la memoria della sua p̄destinatione,
mo. & la certezza di esser uno di quelli,
philip. 4 i nomi de iquali sono scritti nel libro
Rom.8 della uita , & che sono stati eletti da
 Dio ad essere conformi alla imagine
 di Christo . O consolatione ineffabi
 le di colui, che ha questa fede , & che
 riuolge di cōtinouo nel suo cuor que

sta dolciſſima predeſtinatione , per
laqual ſa che quantunque egli cada,
il ſuo padre Dio ilqual l'ha predeſti-
nato a uita eterna, ſempre ſoltenta la *Pſal. 36.*
mano ſua, coſtui dice ſempre nel ſuo
cuore, ſe Dio mi ha eletto, & prede-
ſtinato alla gloria de ſuoi figlioli, chi *Rom. 8 .*
mi potra impedire? ſe Dio e per noi,

dice ſan Paulo, chi ſara cōtro di noi? *Chi rice*
Anzia ſine che la predeſtinatione ſia *ue l' euan*
adimpita in noi, ha mādato il ſuo fi- *gelio e*
gliuol dilettiſſimo, ilqual' e pegno ſi- *certo di*
curiſſimo, che noi, che habbiamo ac- *eſſer pre*
cettato la gratia dello Euangelio, ſia *deſtinato*
mo delli figliuoli di Dio eletti a uita
eterna. Queſta ſanta predeſtinatione *Effetti*
mātiene il uero chriſtiano in una cō *della co-*
tinoua allegrezza ſpirituale. Accre- *gnitione*
ſce in lui lo ſtudio delle buone ope- *di eſſer*
re. L'inſiamma dell'amore di Dio. *predeſti-*
Il fa nimico del mondo, & del pecca- *nato.*
to. Chi ſara mai coſi ſfiero, & ferreo,
che ſapendo, che Dio per ſua miſeri-

cordia lha fatto ab eterno suo figliuo
lo, nō arda tutto di amor diuino? chi
sara così uile, & pusillanime, che non
giudichi un uilissimò fango tutte le
delitie, tutti li honori, tutte le richez
ze del mondo, sapendo di essere sta
to fatto da Dio cittadino del cielo?
Questi sono quelli, ch'adorano uera
mente Dio in spirito & uerita, rice
uendo tutte le cose prospere, & aduer
se dalla mano del loro padre Dio, lo
dandolo sempre & ringratiandolo
come padre pio, giusto, & santo, in
tutte le operationi sue. Questi inamo
rati del suo Dio, & armati della noti
tia della loro predestinatione, non te
mono la morte, ne'l peccato, ne'l dia
uolo ne l'inferno. Non fanno che co
sa sia l'ira di Dio, perche in Dio non
ueggono altro, che amore, & charita
paterna uerso di loro. Et se hāno del
le tribulationi, le accettano come fa
uori del loro Dio, & gridano con san

Paulo, chi ci separera dalla charita di Dio? le tribulationi, o l'angustia, o la persecutione, o la fame, o la nudita, o il pericolo, o il coltello, come e scritto, per te siamo morti tutto il giorno, siamo tenuti come pecore di macello, ma in tutte queste cose superiamo per colui, che ci amo. Adunque non senza cagione dice S. Gio. che gli ueri christiani fanno di douere essere salui, & gloriosi, & che per questa fiducia si santificano come Christo e santo. Et san Paulo, quando eshorta i suoi discepoli alla uita pia & santa, costuma di commemorare loro la loro elettioe, et pdestinatione, come cosa efficacissima ad eccitare l'amor di Dio, & lo studio delle buone opere ne gli animi ueramete christiani. Et Christo benedetto per la medesima cagione parlaua in publico di questa santa predestinatione, sapendo quanto importa la cognitione di essa alla

Rom. 8.

Ioan. 3.

*Dubita-
tione pri-
ma.*

edificatione degli eletti? Ma forse tu mi dirai, io conosco, che quelli, i cui nomi sono scritti in cielo, hanno cagione di uiuere in perpetua allegrezza, & di glorificar Dio con le parole, & opere, ma io non so s'io mi sia in questo numero, percio uiuo in perpetuo timore, massimamente conoscendomi molto debole, & frale al peccare, dalla cui uiolentia non mi

*Dubita-
tione se-
conda.*

posso tãto difendere, che ogni giorno non rimaga uinto, & a questo si aggrionge, che uedendomi spesso afflitto & uestato da diuerse tribulationi, ueggo quasi cõ gli occhi l'ira di dio, che mi flagella. A questi tuoi dubbij rispondendo dico fratello carissìmo,

Risposta

che tu tenga per fermo, che queste sono tètationi del Diauolo, ilqual per ogni uia cerca di spoliarci della fede, & della fìducia, che nasce dalla fede, & che ci fa sicuri della beneuolentia di Dio. Di questa pretiosa ueste s'ingegna

57

ingegna di spogliare il Diauolo l'anima del christiano, percioche sa, che niuno e ueramente fidele se non crede alle parole di Dio, ilquale promette la remissione di tutti i peccati, & la pace sua, a chiūque accetta la gratia dello Euangelio. dico che chiunque per queste promesse di dio non s'è persuade certamente che Dio gli sia propitio, & indulgente padre, & dallui conferma fíducia non aspetta la heredita del regno celeste, non e ueramente fedele, & s'è fa del tutto indegno della gratia di Dio. onde dice san Paulo che noi s'iamo la casa di Dio, pur che mantegniamo ferma la fíducia, & gloriatione della speranza insino al fine. & altroue ci eshorta a non gettar uia la fíducia nostra laqual ha gran premio di retributione. Adunque fratello dilettilissimo attendiamo cō ogni studio a far la uolonta di Dio come buoni fígliuoli,

Hebr. 3.

Hebr. 10

1. Ioſ. 2. & guardiamoci da i peccati quanto
 Le afflit piu poſſiamo, & ſe pur peccamo per
 tioni non la noſtra fragilita, nō per queſto cre-
 ſono ſe- diamo di eſſere uafi d'ira, o d'eſſere
 gni di re abandonati dallo ſpirito ſanto, per-
 pbatōe. che habbiamo l'aduocato noſtro ap-
 prouer. 3. preſſo del padre, Ieſu Chriſto giu-
 Hauer ri ſto, ilquale e la propitiatione per li
 ceuto la peccati noſtri. Ricordiamoci fratelli
 grā dele di quella ſententia di S. Agoſtino, il
 uāgelio et qual dice che niuno ſanto & giuſto e
 delectarſi di eſſer giuſto, & ſanto, purché riten-
 alle paro ga con l'affetto la ſantita, & perciò
 le et imita ſe ſiamo afflitti, & tribulati, non cre-
 tiōi di xpō diamo che Dio ci mandi le tribula-
 e ſegno tioni, perche ci ſia nemico, anzi per
 che ſia- che ci e clementiſſimo padre. Il Si-
 mo figlio gnor (dice Salomone) caſtiga colui,
 li di Dio. ilqual egli ama, & flagella ogni ſi-
 gliuolo, ch'egli riceue, Adunque ha-
 uendo noi accettato la gratia dello
 Euangelio, per laqual l'huomo e ri-

ceuuto da Dio per figliuolo, nō deb-
 biamo dubitare della gratia , & be-
 neuolenza di Dio, & conoscēdo che
 le parole di Dio , & la imitatiōe del
 la uita di Chro ci diletta, debbiamo
 tenere per fermo, che siamo figliuo-
 li di Dio, & tempio dello spirito san-
 to, perche queste cose non sī posso-
 no fare per opera della prudentia hu-
 mana, ma sono doni dello spirito sa-
 to : ilquale habita in noi per la fede.
 & e come un sīggillo, che auttentica
 & sīggilla ne i nostri cuori quelle
 promesse diuine , la certezza delle-
 quale , innanzi ci ha impresse nelle
 menti, & a stabilirle , & confirmar-
 le ci e dato da dio in uece d'arra. Do-
 po che hauete creduto dice l'Aposto-
 lo , sete sīggilati in lo spirito santo
 della promissīōe, ilquale e l'arra del-
 la nostra heredita , Ecco come mo-
 stra, che gli cuori delli fideli sono im-
 pressī dallo spirito santo, come da un

Ephe. 2.

Perche

lo Apo=

stolo chia

ma lo spi

rito san=

to spirito

di promif

sione.

Gal.3.

Gal.4.

Rom.8.

figgillo di maniera che chiama lo spirito santo, lo spirito della promissione, perche autentica la promissione dell'Euangelio ilqual come habbiamo detto piu uolte, e una felice noua, che promette la remissione de i peccati, & la uita eterna a quelli che credono che in Christo siano stati castigati tutti i peccati loro. Tutti noi, che crediamo in Iesu Christo, siamo figliuoli di Dio, secondo che dice san Paulo, & perche siamo figliuoli, ha mandato Dio lo spirito del figliolo ne i cuori nostri, che grida, Abba pater. Et alli Ro. Quelli che sono giudicati dallo spirito di Dio, sono figliuoli di Dio: pche uoi non hauete riceuto lo spirito della seruitu un'altra uolta in timore, ma hauete riceuto lo spirito della adozione, per loqual gridiamo Abba pater, per cioche il medesimo spirito rende testimonianza insieme con lo spirito

nō, che noi ſiamo figliuoli di Dio, & ſe ſiamo figliuoli, ſiamo anchora heredi. Et e da notare, che in queſti due luochi S. Paulo chiariffimamente parla nō di reuelatione alcuna ſpeciale, ma della teſtimonianza, che fa lo ſpirito ſanto communamente a tutti quelli, che accettano la gratia dello Euangelio. Se adunque lo ſpirito ſanto ci fa certi, che ſiamo figliuoli, & heredi di Dio, perche debbiamo noi dubitare della noſtra predeſtinatione? Lo ſteſſo dice nella medeſima epiſtola. *Rom. 8.* *I ſegni del* *predeſti-*
 Quelli che Dio ha predeſtinati, ha anchora chiamati: & *nato.*
 quelli: che ha chiamati, ha giuſtificati: & quelli che ha giuſtificati, ha anchora glorificati: che diremo adunque a queſte coſe? ſe Dio e per noi, chi ſara contra noi? ſe adunque io conoſco chiaramente, che Dio mi ha chiamato donandomi la fede, & gli effetti della fede, cioe la pace del-

I. COR. 2.

la conscientia, la mortificatione della carne, & la uiuificatione dello spirito o in tutto, o in parte, perche debbio io dubitare di non esser predestinato? Appresso, noi diciamo con san Paulo, che tutti i ueri ch'iani, cioe quelli, che credono all'Euangelio, riceuono non lo spirito di questo mondo, ma lo spirito, che uiene da Dio, per la cui inspiratione fanno le cose, che loro sono state donate da Dio, che merauiglia e adunque se sappiamo che Dio ab eterno li habbia donato uita eterna? Ma alcuni dicono che niuno debba essere così arrogante che si glori di hauer lo spirito di Christo. Questo dicono questi tali come sel christiano si gloriaffe di hauerlo hauuto per i meriti suoi, & non per mera misericordia di Dio, & come se fosse arrogantia il confessare d'essere christiano, & che alcuno possa essere christiano non hauendo lo

spirito di Christo, o che senza mera
 hipocriffa possiamo dire Christo sⁱ *Rom.8.*
 gnore, o chiamare Dio padre, se lo
 spirito non ci muoue il cuore & la
 lingua a proferire così dolce uoce. *1. Cor. 12*
 Et nondimeno costoro che ci tengo *Rom. 3.*
 no arroganti pche diciamo che Dio
 ci dona con la fede lo spirito santo,
 non solamente non ci proibiscono
 che diciamo ogni giorno Pater no-
 ster, ma ce lo comandano. Ma dica-
 mi come e possibile separare la fede
 dallo spirito santo, essendo ella ope-
 ra di esso spirito santo propria? Se e *2. Cor. 13*
 arrogatia il credere che lo spirito di
 Christo sia in noi, perche comanda *Non e*
 san Paulo alli Corinthi che tentino *xpiano*
 se hanno la fede: afirmando che so-
 no reprobⁱ, se non conoscono che *chi nō sⁱ*
 Christo e in loro? Ma certamente e *gloria di*
 gran cecita incolpare d'arrogantia i *hauer lo*
 christiani che osano gloriarsi della *spō scō.*
 presantia dello spirito santo senza la

quale gloriatione , il christianesimo
 non puo consistere . Ma Christo nō
 puo mentire: ilquale dice che lo spiri-
 to suo e incognito al mondo & che
 solamēte da coloro e conosciuto, ap-
 presso iquali egli dimora . Diuenti-
 no adunque costoro ueri christiani,
 depongano gli animi hebrei abbrac-
 cino da douero la gratia dell'Euan-
 gelio, & conosceranno che i christia-
 ni hanno lo spirito santo, & che co-
 noscono di hauerlo . Ma potrebbe
 forse alcuno dire chel christiano sen-
 za particolare reuelatione non puo
 sapere d'essere in gratia di Dio, & p
 conseguente non puo sapere d'essere
 predestinato , & potrebbe allegare
 principalmente quelle parole di Sa-
 lomon, L'huomo non sa s'egli e de-
 gno d'odio o d'amore : & quelle di
 san Paulo alli Corinthi. Io non son
 consapevole di cosa alcuna, nōdime-
 no in questo io non mi son giustifi-

Ioan. 14

*Obietti-
one.*

Eccle. 6.

1. Cor. 4

cato A me pare di hauere dimoſtra- *Riſpoſta*
to di ſopra chiaramente per le paro- *nella q̃le*
le della ſcrittura ſanta, che quella op- *ſi moſtra*
penione e falſa, reſta ſolamente il mo- *che l'huō*
ſtrare breuemēte, che q̃ſte due autto- *puo ſape*
rita ſopra le quali principalmente el- *re deſſere*
la e fondata, non ſi deeno intendere *in gratia*
in queſto ſenſo. Quanto alla ſenten- *di Dio.*
tia di Salomone, benche ella non
ſia fedelmente tradotta nella com-
mune translatione, nondimeno nō
e huomo coſi rozzo che leggēdo tut-
to il diſcorſo di Salomone, non poſ- *Per li ac*
ſa uedere chiaramente, ch'egli uuo- *cidēti buo*
dire che ſ'alcuno per li accidenti di *ni o triſti*
queſta uita preſente uol giudicare, *nō ſi puo*
che ſia amato o odiato da Dio, in- *conoscere*
darno ſ'affatica, cōcioſia coſa che gli *uno eſſe-*
medeſimi accidēti aduengano al giu- *re in gra*
ſto & all'impio, al ſacrificante & a *tia o diſ-*
colui che non ſacrifica, al buono & *gratia di*
peccatore. onde ſi raccoglie che Dio *Dio.*
non dimoſtra ſempre l'amore ſuo a

coloro, alliquali conciede la prosperita esteriore , ne sempre dimostra l'odio suo uerso di coloro lical i afflige. Ti pare adunque fratello carissimo che s' debba cōcludere, che l'ho mo non puo esser certo della gratia di Dio, perche questa certezza nō s'

Dichiara puo comprendere da i uarii acciden
tione del ti delle cose transitorie & tempora
detto di li? Il medesimo Salomone poco in
S. Pau. 1. nanzi dice che non s' puo discernere
Cor. 4. so in che s'ia differēte l'anima dell'huo
pra alle- mo da quella della bestia , perche s'
gato cioe. uede morir l'huomo & la bestia in
una medesima maniera. Vorremo
adunque noi per q̄sto accidente este
Nō sono riore concludere che la persuasione,
a me con che noi habbiamo concetta dell'im
sapeuole mortalita dell'anime, s'ia fondata so
di cosa al lamente in coniettura? Ma e soper
cuna. chioaffaticar s' in una cosa tãto chia
ra. Quanto alle parole di san Paulo
dico che egli parlando della ammi-

nistratione dello Euangelio dice, che non fa di hauere errato in essa, ma che per questo non e già certo di hauerui fatto dètro il debito suo, & di hauer cōseguito appresso Dio in cio laude di giustitia come persona che habbia fatto tutto quello, che e giusto, & s' conuiene ad un fedel dispensatore (s' come un giusto & discreto maggiordomo) parlando del suo officio non oserebbe giustificar s' & affermare, che hauesse sodisfatto interamente al debito suo, & alla uolonta del suo Signore: ma rimetterebbe tutto questo giudicio a lui. Che questo s'ia il senso delle parole di san Paulo, non dubitera alcuno, che legga & consideri cō qualche giudicio le parole precedenti, & le seguenti. So bene, che alcuni esponendo le parole di san Paulo dicono, che quantunque esso non conoscesse in se alcuno peccato, non per tanto sapeua

esser giusto appresso Dio, conciossiacosa, che niuno come afferma Dauid puo conoscere perfettamente i peccati, ma costoro non aduertiscono, che san Paulo non costituiva la giustizia nelle opere, ma nella fede, & che egli rifiutava ogni propria giustificazione, abbracciandosi solamente alla giustizia che dona Dio per Christo: ne considerano, che egli era certissimo d'essere giustificato, conservando l'intera & pura fede christiana, & sapeva che in cielo gli era apparecchiata la corona di questa giustizia, & era certo che niuna creatura ne celeste, ne terrestre, ne infernale era bastante a separarlo dallo amore di dio, & desiderava di morire sapendo certo di dover' essere con Christo, le quali cose tutte farebbono false, se egli non fusse stato certo di esser giusto, dico, per la fede, & non per l'opere. Cessiamo adunque fratelli dilet-

tiffimi di far dire a san Paulo quello che egli non penso mai , anzi quello che egli sempre oppugno acerrimamente , riprendendo coloro , che misurauano la giustificatione con le opere & non con la fede di Christo nostro Signore. Ma oltra a qste due *Le autto* autorita di Salomone & di san Pau- *rita che* lo, si potrebbero allegrare alcuni al- *ne eshortano al ti* tri luoghi della scrittuta santa, iqua- *more di* li eshortano l'homo al timore, ilqua- *dio non le-* le pare che sia contrario alla certez- *uano la* za della predestinatione: S'io uoleffi *predesti* dichiarare particolarmente tutti que- *natione.* sti luoghi, farei troppo lungo. Ma di *Due forti* co in generale chel timore penale, e *di timore* proprio del testamento uecchio, & *seruile &* l'amor filiale e proprio del nouo, si *filiale.* come testifica san Paulo, quando di- *Roma. 8* ce alli Rom. Voi non hauete riceuuto lo spirito della seruitu nouamente nel timore: ma hauete riceuuto lo spirito dell'adottione per loquale gri

diamo Abba padre. Et a Timotheo
I. *Timo.* I dice, che Dio non ci ha dato lo spiri-
to del timore : ma quello della poten-
tia & dello amore, ilquale secôdo le
promesse fatte p la bocca delli suoi
ppheti ci ha donato Christo, & fat-
to che noi senza timore liberati dal-
la mano de nostri nimici , seruiamo
a lui in santità, & cō giustitia in pre-
sentia sua tutti li giorni della uita no-
stra. Da questi & da molti altri luo-
ghi sîmili della santa scrittura sî rac-
coglie apertamente, chel timore pe-
nale & seruile non conuiene al chri-
stiano . & questo ci conferma ancho-
ra , percioche questo timore e cōtra-
rio alla allegrezza spirituale , laqua-
le e proprio del christiano secôdo
che dimostra chiaramente san Pau-
lo alli Ro. dicendo chel regno di dio
e giustitia & pace, & allegrezza nel
lo spirito santo, cioe che chiunq; en-
tra nel regno della gratia euangeli-

Ro. 14.

ca e giustifficato per la fede, & conseguentemente gode la pace della coscienza laqual produce una perfetta allegrezza spirituale & santa . Onde il medesimo piu uolte eshorta i christiani, che uiuano, sempre allegri . Et S. Pietro dice, che coloro che credono in Christo quātunque sſano afflitti da diuerſe tentationi, esultano d'una allegrezza inenarrabile & glorificata . Adunque quando la scrittura *La scrittura* santa, menaccia & spauenta i christiani, debbano intendere che parla *tura sacra* alli christiani licentiosi , liquali non *col* seruando il decoro delli figliuoli di *timor ser* Dio, deeno esser trattati come serui *uile me-* & tenuti in timore, infn che gusti- *naccia li* no quanto e soaue il signore , & che *tristi,* & la fede faccia in loro gli effetti suoi *col filia* & che habbino tanto di amore filia- *le eshor* le, che sia bastante a conſeruarli nel *ta li elet* decoro della pieta christiana , & nel *ti.* le imitationi di christo . Quando la

*Li effetti
del timo-
re filiale.
Eph. 4.*

medesima scrittura eshorto i Chri-
stiani ueri al timore, non intende che
debbono temere il giudicio & la
ira di Dio, quasi che egli sia per con-
dānarli, perche come habbiamo gia
detto, per la testimonianza che ren-
de lo spirito santo allo spirito loro,
fanno, che Dio gli ha chiamati et e-
letti, & cio per sua mera misericor-
dia, & nō per li meriti loro, onde nō
dubitano pūto che per la medesima
misericordia egli non sia per mante-
nerli nella felicità, nellaquale gli ha
collocati. Si che la scrittura nō eshor-
ta costoro al timore seruile ma filia-
le, cioe che come buōi figliuoli guar-
diamo di non offendere la pietà chri-
stiana, & di commettere cosa alcuna
cōtra il decoro delli figliuoli di Dio,
& di contristare lo spirito santo che
dimora in noi, & che conoscendo la
deprauatione di questa nostra natu-
ra, stiamo sempre attenti & uigilan-
ti, &

ti, & mai non ci fidiamo di noi medesimi, perche habitano nella carne nostra, & nell'animo nostro gli appetiti, & gli affetti, iquali come nimici mortali dello spirito, sempre ci fanno infidie, & s'ingegnano di farci superbi, ambiziosi, avari & sensuali. Questo e il timore alquale eshorta la scrittura i ueri christiani iquali gia hanno gustato quanto e soaue il signore, & attendono cō ogni studio all'imitatione di Christo, & di questo timore santo si uāno spogliando quanto si spogliano dell'huomo uecchio. Non deeno mai i christiani buoni spogliarci del tutto di questo timore filiale, ilquale e amicissimo della charita Christiana, si come il seruile, nimico, ne con lei puo stare. Per le cose dette si puo intēdere chiaramente chel pio christiano non ha da dubitare della remissione de suoi peccati, ne della gratia di Dio, non-

Per sententia de sacri doctori po il christiano esser certo della remissione de suoi peccati.

Hilario.

Ago stino o.

dimeno per piu sodisfattione del lettore uoglio sotto scriuere alcune autorita de dottori santi, liquali confermano questa uerita . santo Hilario sopra san Mattheo nel canone quinto dice, che dio uuole , che noi senza alcuna dubbietta d'incerta uolonta, speriamo, perche altrimenti la giustificatione per la fede non s'impetra, se essa fede e ambigua. Ecco che secōdo Hilario l'huomo non impetra da dio la remissione de suoi peccati, se non crede indubitatamente d'impetrarla , & meritamente , perche colui che dubita e simile all'onda del mare , laquale e sbattuta & agitata da uenti, per laqual cosa non pē sī quell'huomo di douer riceuere cosa alcuna da dio. Ascoltiamo adū que santo Ago stino ilquale nel suo manuale c'insegna scacciare il pensiero stolto che ci uuol priuare di qlla certezza pia & santa, Mormori di-

ce, quāto uuole la stolta cogitatione, dicendo , & chi sei tu? & quanto e quella gloria? con quali meriti spera tu di douerla ottenere? Io confidata mente rispondo , so cui ho creduto, so ch'egli per la sua gran charita mi ha fatto suo figliuolo , so che e uerace nella promissione, possente nel dare cio che promette, & puo fare quel ch'egli uuole . la moltitudine di miei peccati non mi puo fare paura , s'io penso alla morte del signore , tutta la speranza mia e nella morte sua . La morte sua e il merito mio , il refugio mio, la salute, la uita & la resurrettione mia . Il merito mio e la misericordia del signore . Non son pouero di merito, mentre che quel Signore delle misericordie non mancherà . Et se le misericordie del signore sono molte, io son molto ne i meriti quanto egli e piu potente a saluare: tanto son io piu sicuro. Il medesimo,

Agostino parlando altroue cō Dio dice, che s'haurebbe potuto disperare per i gran peccati suoi, & per l'infinita negligentie sue, s'il uerbo non s'ì fusse incarnato. Et poi foggion se queste parole, tutta la mia speranza, tutta la certezza della fiducia mia e posta nel precioso sangue suo, ilquale e stato sparso per noi, & per la nostra salute. In lui respiro. In lui cōfidandomi desidero uenire a te padre, non hauēdo la mia giustitia, ma quella che e del tuo figliuolo Iesu Christo. Santo Agostino in questi due luoghi dimostra chiaramente chel christiano non dee temere, ma esser certo della sua giustificatione, fondando questo nō nell'opere sue, ma nel precioso sangue di christo, ilquale ci monda da tutti i peccati nostri, & ci pacifica con Dio. Santo *Bernardo*, Bernardo della annunciatione del s'ignore al Sermone primo. dice apert-

tiſſimamente, che non baſta credere
 che tu non puoi hauere la remiſſiõe
 delli peccati ſe non per la indulgen-
 tia di dio, ne baſta credere che tu nõ
 puoi hauere alcũ buon deſiderio, ne
 alcuna bona operatione, s'egli nõ la
 dona, ne baſta credeſ che tu nõ puoi *Non ſolo*
 meritare la uita eterna cõ le tue ope *biſogna*
 re, s'anche eſſa non ti e data in dono: *credere*
 ma oltre a queſte coſe (dice ſan Ber- *che per*
 nardo) lequali piu toſto ſi debbono *chriſto ſo*
 giudicare incerto principio & fon- *no remeſ*
 damento della fede, e neceſſario che *ſi li pecca*
 tu creda, che per lui anchora ti ſono *ti: ma biſo*
 rimeſſi i peccati . Ecco come queſto *gna cre*
 ſanto huomo confeſſa che non baſta *der che a*
 credere in generale la remiſſiõe de *te i parti*
 i peccati: ma biſogna , che tu creda *colare ſo*
 in particolare , che a te ſono remeſſe *no remeſ*
 le tue iniquita per Chriſto , & la ra *ſi.*
 gione e in pronto, perche promette-
 doti Dio la giuſtificatione per i me-
 riti di Chriſto , ſe tu non credi di eſ-

sere giustificato per i meriti di Christo, tu fai Dio bugiardo, & per conseguente fai te indignissimo della gratia & liberalita sua. Mi dirai io credo bene la remissione de peccati, & so che dio, e uerace, ma dubito di non esser degno di tanto dono. ti rispondo che la remissione de peccati non farebbe dono & gratia, ma mercede, se Dio te la concedesse per la dignita delle opere tue: ma ti replico che Dio ti accetta per giusto, & non ti imputa il peccato, per i meriti di Christo, iquali ti sono donati, & di uentano tuoi per la fede. Adunque seguendo il santo consiglio di san Bernardo, non creder solamente in generale la remissione di peccati, ma applica questo credere al tuo particolare, credendo indubitatamente che per christo ti sono perdonate tutte le tue iniquita, & in questo modo darai gloria a Dio, confessandolo mise-

Dubbio.

Risposta.

ricordioso & uerace , & diuenterai giusto & santo nel conspetto di dio, essendoti comunicata per questa fede & confessione , la giustitia & la santita di Iesu Christo . Hora tornando al ragionamento della predestinatione dico, che per le cose dette di sopra, s'intende chiaramente , che la certezza della predestinatione alli ueri christiani non nuoce, ma gioua sommamente. A gli reprobì & falsi christiani a me nõ pare che la possa nuocere , perche quantunque questi così fatti huomini s'ì sforzassero di dar'si a credere di essere nel numero de i predestinati non lo potrebbero mai persuadere alla loro consciëtia, laquale sempre reclamarebbe . Ma par bene che la dottrina della predestinatione possa nuocere a coloro, p che sogliono dire s'io sono delli reprobati, a che mi giouano le buone opere? S'io sono de predestinati , sen

za che io m'affatichi nelle buone opere mi saluero. Io briuemente ti rispondo, che con quei loro argomenti diabolici aumentano contra di se l'ira di Dio, ilquale ha riuelato alli christiani la notitia della predestinatione, per farli feruenti & non freddi nell'amore di Dio, pronti & non lenti nelle buone opere. Onde il uero christiano da un lato tiene per fermo di esser predestinato alla uita eterna, & di douersí saluare, non gia per gli suoi meriti: ma per la elettione di Dio: ilquale non per l'opere nostre: ma per mostrare la sua misericordia ci ha predestinati. & dall'altro lato così attende alle buone opere & alla imitation di Christo, come se la salute sua depèdesse dalla industria & diligentia propria. Ma colui ilquale per la dottrina della predestinatione rimane di operar bene (dicendo s'io sono predestinato mi-

saluero senza la fatica delle buone
 opere, costui dico) dimostra chiara-
 mente che operaua non per l'amore
 di Dio, ma per amor proprio . onde
 le sue opere erano buone forse & san-
 te nel conspetto de gli huomini : ma
 nel conspetto di Dio , che guarda la
 intentione . erano maluagie & abo-
 mineuoli . Di qui s'í potra cogliere,
 che la dottrina della predestinatione *Non solo*
 piu tosto gioua che noccia alli falsi *a buoni,*
 christiani : perche discopre la loro hi-
 pocrisia , laquale mentre sta nascosa *ma aho*
 sotto il manto delle opere esteriori, *ra a fal-*
 non s'í puo sanare . Ma vorrei che co- *sí christia*
 storo, che dicono io non uoglio ope- *ni gioua*
 rare bene , perche s'io son predesti- *la cogni-*
 nato , senza che io mi affatichi *aro tione del-*
 saluo, uorrei (dico) che mi dicessero, *la prede-*
 perche quando sono ammalati, non *stinatione*
 dicono, io non uoglio ne medico ne
 medicine ? perche quello che ha de-
 terminato Dio di me, non puo man

care, perche mangiano? perche beue
no? perche arrano la terra, piantano
le uignie & fanno con tanta diligen
tia le cose opportune alla sostenta
tione del corpo? perche non dicono
tutte queste nostre fatiche & indu
strie sono souerchie, percioche quel
lo che ha anteuveduto & deliberato
Dio della uita & morte nostra, non
e possibile che non auuenga. Adun
que se la prouidentia di Dio non li
fa negligenti & ociosi nelle cose per
tinenti al corpo, perche li douera fa
re ignaui & ociosi nelle cose perti
nenti alla perfettione christiana? La
quale senza comparatione e piu no
bile che'l corpo. Ma perche ueggia
mo che ne Iesu Christo, ne san Pau
lo per lo scandalo de reprobì restor
no di predicare la uerita opportuna
alla edificazione de gli eletti, essendo
il figliuolo di dio per amor loro fat
to huomo & morto in croce: ne noi

per lo scādolo de falsi christiani deb-
 biamo restare di predicare la prede-
 stinatione a ueri christiani, poi che
 habbiamo ueduto che ella e di tanta
 edificazione. Noi siamo giunti al fi-
 ne di questi nostri ragionamenti, nel
 liqual il nostro principale intento e
 stato di celebrare & magnificare se-
 condo le nostre picciole forze il be-
 neficio stupendo che ha riceuuto il
 christiano da Iesu Christo crocifisso:
 & dimostrare che la fede per se stessa
 giustifica, cioe che Dio riceue per
 giusti tutti quegli, che ueramēte cre-
 dono Iesu Crhisto hauere sodisfatto
 alli lor peccati. bēche siccome la luce
 non e separabile dalla fiamma che
 p se sola abbruscia, così le buone ope-
 re non si possono separare dalla fede
 che per se sola giustifica. Questa san-
 tissima dottrina laquale esalta Iesu
 Christo, & abbassa la superbia hu-
 mana, fu & sera sempre oppugnata

da gli Christiani che hanno gli ani-
mi hebrei . Ma beato colui ilquale
imitando san Paulo, s' spoglia di tut-
te sue pprie giustificationi : ne uo-
le altra giustitia che quella di Chri-
sto : dellaqual uestito potra compa-
re s'curissimamente nel conspetto di
Dio, & riceuera da lui la benedittio-
ne, & l'heredita del cielo & della ter-
ra insfeme co'l suo unigenito figlio-
lo Iesu Ch̄o nostro Signore : alquale
sia gloria in sempiterno . Amen.

TAVOLA D'ALCVNI

luoghi piu principali della
presente opera.

Cap. I
Stato dell'huomo innanzi & doppo
il peccato Quale carte. 2.
Imagine & similitudine di Dio alla
q̄l fu fatto l'huō Quale car. 2. fa. 2.
Peccato originale Quale car. 3. fac. 2
L'huomo da se per la corruptiōe del

la sua natura , & senza la gratia di
Dio farebbe ogni graue pctō . car. 3
Perche Dio diede la legge scritta . c. 4 Cap. II
La legge ricerca che poniamo ogni
nostra speranza in Dio , apparec-
chiati anchora, a perdere la uita con
ogni nra cosa p suo amor . c. 4. f. 2.
Prossimo qual sia. car. 4. fac. 2.

Cinque ufficij della legge.

Primo ufficio della legge e manife-
stare il peccato.

Secondo ufficio della legge e accre-
scere il peccato.

Tertio ufficio della legge e mostrar-
ci l'ira di Dio.

Quarto ufficio della legge e leuarci
ogni speranza di salute.

Quinto ufficio della legge e darci ne-
cessita di cercare un mediatore per
saluarci car. 5. & 6.

L'huomo non si puo lamentare d'el Cap. II
sere senza sua colpa concetto & na-
to in peccato, essendo senza suoi me

riti uenuta la giustitia per christo.
car. 7. fac. 2.

Non essendo il peccato d'Adamo
piu potente della giustitia di xpo,
potra così la stessa giustitia giustifi-
care tutti, come il peccato di Ada-
mo ha potuto tutti dannare. car. 9.

La grauezza del peccato non debbe
causare diffidētia al petōre. c. 9. f. 2.

Ingratitudine grande e saper che Ie-
su xpo e stato castigato p li peti, &
pēfare di uolerſi giustificare p altri
meriti, che p li suoi. car. 10. fac. 2.

III . L'immagine di dio come la ricuperia
mo. car. 15.

Essendo l'anima fidele fatta sposa di
christo, e fatta padrona di tutti i
thesori del suo sposo Xpo. c. 15. f. 2.

Tutte l'opere fatte da christo, s'attri-
buiscono all'anima fidele sua spo-
sa. car. 17.

L'anima come si fa certa d'esser spo-
sa di christo. car. 18.

Euangelio che cosa sia. car. 18. fac. 2.

S. Basilio, Agostino, Ambrosio, Origene, Bernardo, & Hilario dicono la giustificatiõe non hauere che fare co i meriti huani. car. 24. 25. & 26.

L'opere de fidei anchor che imperfette, piacciono a dio. car. 28. fac. 2.

Quello che santo Iacomo intēda delle opere, & della fede. car. 33. fac. 2.

Christo essemplio al christiano da imitarlo. car. 40.

Cap. V

La cagione della croce di fidei. car. 43. fa. 2.

Come s'intende il detto di san Paulo & san Iacobo che la patientia genera la pruoua. car. 44.

Quattro remedij alla diffidētia.

Oratione: Memoria del Battesimo: Ca. VI.

Vso del sacramento dell'Eucaristia.

Sapere d'essere predestinato. car. 45.

46. & per tutto il capitolo.

Chi riceue l'Euangelio, e certo d'esser pdestinato. car. 55. & 57. fac. 2.

Che le aduersità non sono segno certo della reprobatiōe. car. 57. fac. 2.

Che l'huomo puo essere certo della gratia di dio. car. 61.

Le auttorita che ne eshortano al timore di dio con mēaccie non leuano la predestinatione. car. 63.

La scrittura santa co'l timore seruile menaccia li tristi , & con il filiale eshorta li buoni christiani. car. 64.

FINIS.

DV BENEFICE
DE
IESVS CHRIST CRVCIFIE,
ENVERS LES CHRESTIENS.

TRADUICT DE VULGAIRE ITALIEN, EN LANGAGE
FRANÇOYS.

Venez à moy vous tous qui trauallez et estes charges, et ie
vous soulageray.

LE TRADVCTEVR

A TOVS LES CHRESTIENS QVI SONT
DESSOVBZ LE CIEL, SALUT.

IE ne me puis assez esmerueiller dont procede cela que tous sommes plus esmeuz par iniures, que par bienfaictz: et qu'icelles nous prenons tant à cœur, les imprimans en nostre memoire, et ceux cy mettons si soudainement en oubly. Certes nous ne pouuons nier, qu'avec tant d'autres imperfections, dont sommes malheureusement entachez, n'ayons aussi attiré ceste cy, de la corruption, et deprauation grande de nostre terrestre et caduque nature humaine, en laquelle ne se peut penser chose plus desconuenable, ny aucun mal plus pernicieux, que l'infame ingratitude, laquelle on peut vrayement dire la fontaine de tous vices: car par icelle, noz espritz sont tellement distraitz, et peruertis, que tant plus nous sommes enuironnez et chargez des benefices de Dieu nostre souuerain Pere, tant plus deuenons stupides, et comme transportez, et hors du sens, courons

apres noz concupiscences et vanitez, parmy lesquelles, comme si nous eussions beu de ce fleuve Lethé, nous nous oublions, et pardons tout nostre eage, nous y amusans comme petis enfans, qui vont cherchant des espingles parmy le sable, en quoy ilz sont tant ententifz, qu'encores qu'on les appelle ilz ne l'entendent point ou fignent de non entendre: là ou si nous dressions quelque fois nostre regard vers le ciel, incitant nous mesmes à ramentevoir les grandz biens, que iournellement receuons de sa bonté et clemence vrayement paternelle, il n'y a point de doubte, que nous serions plus enclins à l'aymer, et à obeir à sa sainte volonté, que nous ne sommes: veu (qui pis est) que non seulement ne nous soucions de luy rendre les graces deües: mais en tous temps ne cessons de l'offencer, tant est profondement enraciné en nous ce vice de ingratitude. Celuy peut vrayement estre noté de ingratitude, qui ne recognoit le bien qu'on luy a fait, à tout le moins par vn grand mercy. Ingrat est celuy qui le met en oubly: mais tresingrat qui rend le mal pour bien. Donc ne pouuons trouuer excuse legitime, car, quelque part que nous sachions tourner, par tout resplendit sur nous la

liberalité de ce grand Dieu. Dressons vn peu
noz espritz, et contemplons autant long et
large, que se peut estendre ceste grande machine
si diuinement composée, et aornée de tant de
diuersitez de belles creatures si bien compas-
sées, et avec vn tel ordre sagement agencées,
qu'il n'y a rien de superflu, rien d'inutile, et
dont on ne puisse rendre raison. Ce grand
soleil, fontaine de toute lumiere et chaleur,
cause de toute generation terrestre, celle lune
nous marquent les ans, les moys, et les saisons :
ce firmament tant bien azuré et enrichy de luy-
santes estoilles : ceste grande mer appuyant de
tous costez la terre, la pesanteur de laquelle
est soustenue sur son rond contrepoix. Tant
de bestes qui sont sus elle, dont les aucunes
vont volletant parmi l'air espars en tout endroit,
les autres habitent les creuses cauernes d'icelle,
que nature leur a expressement fabriquées.
Que diray plus ? Tant de hautes montagnes,
parmy les veines desquelles se trouuent thresors
innumerables. Et d'autres dont mainte belle
source va desgorgeant son caue liquide et claire.
Des autres sourdent fleues impetueux, et
riuieres plaisantes, nourrissans infiny nombre
et espece de poissons. Tant d'arbres et de

Job xii.

plantes, produysans fruitz tresdelicieux, et liqueurs sauoureuſes. Tant d'herbes et racines medecinales. Tant de plaines et valées tres fertiles. Tant de prez decorez de leurs fleurs amoureuses. Bref toute la grandeur de l'vniuers, la vertu des elemens, la naifue beauté des creatures, qu'est-ce autre chose ſinon l'eſpreſſion et declaration de l'amour de Dieu, et de ſa grande liberalité enuers nous? Dont chacune en ſon endroict donne gloire au Seigneur. Mesme interrogue les beſtes, et elles t'enseigneront: demande aux oyſeaux du ciel, et ilz te declareront: ou parle à la terre, et elle te racomptera, et les poiſſons de la mer te reſpondront: Le Seigneur a dit, et nous auons eſté faictes: il a commandé, et nous auons eſté créés. Et en la main d'iceluy eſt l'ame de ton viuant. Et par luy toutes auons l'eſtre, mouuement, et durée. Tel eſt le langage de toutes les creatures, l'homme ſeul, faict à l'image et ſemblance de Dieu, composé d'entendement, memoire, et raiſon, ſe monſtrant en cela plus malheureux que les beſtes brutes, paſſe par deſſus tant de grandz benefices, les yeux fermez, et les conculque et foule aux piedz, ainſi que vn pourceau les pierres precieuses. De ſorte que

apres en auoir totalement enseuely la memoire, s'en est ensuiuy l'ignorance et cecité extreme. O lamentable estat de l'homme raisonnable ! qui sera celuy qui pourra esperer nul changement en toy sinon de mal en pis, puis que de toy Dieu n'est aucunement congneu, et que tous ses benefices sont par ton extreme ingratitude en ce point mesprisez ? Si tant de creatures desquelles pour ton vsage, tout ce grand monde est embelly : Et (pour te toucher de plus pres) si l'artificieuse composition de ton corps, qui se peut dire vn petit monde, ou l'on peut contempler la supreme sapience de l'ouurier, si ton ame en laquelle resplendit l'image inuisible de l'Eternel, si ta propre vie, si la consideration de tant de bien dont chacun iour il te donne la iouissance, ne sont assez suffisans à esmouuoir les affections de ton cœur : A tout le moins bien doit eschauffer, et esmouuoir le bienfait de tous les bienfaitz, et le don tresprecieux qu'il t'a fait de son propre et vnique Filz, lequel est la vraye image de sa substance, ou habite toute plenitude de Diuinité, et tous les thresors de sapience, et de toute science. Et d'autant plus que sans auoir eu regard que tu estois son grand ennemy, mettant sur luy toutes

tes infirmités, les a fait mourir pour l'amour de
toy sur l'arbre de la croix, punissant sur luy
tous tes pechez, pour lesquelz tu auois mérité
damnation éternelle. Va maintenant ingrat,
et trouue toutes les excuses que tu voudras,
car elles ne feront autre chose, que t'accuser, et
donner la sentence contre toy mesme. La création,
l'ordre, et gouvernement admirable de ce grand
monde, te pouoit donner cognoissance de sa
paternelle charité, sapience, et puissance infinie,
combien que non point encores en toute perfec-
tion : mais orendroit en Iesvs Christ crucifié
te sont amplement, et parfaitement ouuertes
toutes les entrailles de la miséricorde diuine :
Il n'y a plus nul voyle qui te sceust empescher
de cognoistre si grand amour. Voy tu pas qu'en
sa mort le voyle fut fendu par le milieu ? Et
luy criant que tout estoit consommé inclinant
sa sainte teste nous fait signe, que la paix
entre Dieu et l'homme estoit faite. Apprenons
donc desormais, ò mes freres, à cognoistre le
supreme benefice, que nous auons receu par
Iesvs Christ crucifié. Contemplons la perfec-
tion de sa vie, et doctrine tressainte : ouurons
les yeux à l'immense splendeur de l'éternelle
vérité. Et suyuons avec toutes les forces la

voye en laquelle il nous a precedez. Embrassons d'un cœur allaigne et ioyeux la croix qu'il nous propose. Et ostans de dessus nos espauls toute charge, et tout peché auquel nous sommes enuoloppez, courons par patience au combat qui nous est proposé, regardans au chef de la foy, et consommateur Iesvs, lequel au lieu de la gloire terrienne a soustenu la croix, mesprisant toute honte de la croix. Despouillons le vieil homme avec toutes ses miserables et molestes actions, et griefues charges : et nous vestons du nouveau, duquel le ioug est doux, et le faix est souef.

Accourons par vraye foy entre les bras de sa misericorde, et luy prions qu'il luy plaise nous illuminer, et faire capables de toutes ses graces, et mesme du grand benefice qu'auons receu de luy par sa croix. Duquel m'estant tombé entre les mains vn petit traicté composé en langue Italienne, ou il est merueilleusement bien tiré au vif, par vn pinceau autre qu'humain, il m'a semblé bon de le mettre en François, afin que ceux de ma nation, en puissent aussi faire leur profit, et en auoir la consolation que j'ay eüe. Et principalement les simples gens, et qui n'ont grand profundité de sauoir : car il

semble, que l'auteur (quel qu'il soit) se soit voulu entierement accomoder à eux en toutes choses, sans chercher ny affectée elegance de langage, ny grande obscurité de sentences : mais tout ainsi que nous voyons la Saone en temps d'esté, s'en aller lentement ioindre à son Rhosne, sans faire nul dommage à personne : pareillement cestuy s'en va coulant tant doucement entre les bras de son cher espoux Iesvs Christ, sans s'arrester à chose aucune, que bien maling seroit qui le voudroit viser de trauers, ny empescher en rien son cours. Et pour vous monstrier en quelle maniere vous vous deuez gouuerner pour aller à luy, ie vous ay voulu amener l'exemple de la Cananée, par le moyen d'une Homelie de Saint Iean Chrysostome, que ie vous ay aussi traduit, afin que vous soyez plus induitz à ce faire. Et à Diev mes freres. Amen.

DV BENEFICE
DE
IESVS CHRIST CRVCIFIE,
ENVERS LES CHRESTIENS.

¶ *Du peché originel, et de la misere de l'homme.*

CHAP. I.

LA Sainte Escrivre dit, que Dieu crea l'homme à son image et semblance, le faisant quant au corps, impassible : et quant à l'ame, iuste, veritable, bon, misericordieux et saint. Mais depuis que luy, vaincu de la cupidité de sauoir, mangea de la pomme qui luy estoit deffendue de Dieu, il perdit celle image et semblance diuine, et deuint semblable aux bestes, et au Diable qui l'auoit abusé. Car quand à l'ame il deuint iniuste, mensonger, cruel, sans pitié, et ennemy de Dieu, et quand au corps il deuint passible et subiect à mille incommoditez et maladies, et non seulement semblable, mais inferieur aux bestes brutes. Et tout ainsi que si noz premiers peres eussent esté obeissans à Dieu, ilz nous eussent laissé comme pour hoyrie, leur iustice, et sainteté, aussi estans desobeissans à Dieu, ilz nous ont laissé pour heritage l'iniustice,

L'estat de
l'homme
deuant et
apres le
peché.

l'impieté, et la malueillance de Dieu: de sorte qu'il est impossible qu'auec noz forces puissions aymer Dieu, ne nous conformer à sa sainte volonté: mais luy sommes ennemis comme à celuy, lequel estant iuste iuge, doit punir noz pechez, ne iamais nous pouons totalement fier en sa sainte misericorde. Bref toute nostre nature fut corrompue par le peché d'Adam: et comme elle estoit superieure à toutes les creatures, aussi elle deuint subiecte à toutes, serue du Diable, du peché, et de la mort, et condamnée aux miseres d'enfer. Son iugement aussi se perdit tout, et commença à dire le bien estre mal, et le mal estre bien: estimant les choses faulses, estre vrayes: et les vrayes estre faulses: laquelle chose considerant le Prophete dit: Que tout homme est menteur: et qu'il n'en y a pas vn qui face bien, pour autant que le Diable domine, comme le fort gendarme son palais, c'est à dire ce monde, duquel il deuint prince et seigneur. Il n'y a langue qui puisse exprimer la milliesme partie de nostre calamité, pour ce qu'ayans esté créés auec la propre main de Dieu, auons perdu celle diuine image, et sommes deuenuz semblables au Diable, et faictz connaturelz, et vne mesme chose auec luy, voulans tout ce qu'il veult, et refusans pareillement tout ce qui luy desplaist. Parquoy estans donnez en proye à vn si maling esprit, il n'y ha peché si grief que chascun de nous ne soit prompt à faire: si la grace de Dieu ne nous empesche. Et ceste privation de iustice, et ceste inclination et promptitude à toute

Psal. cxiv.

Psal. xiv.

iniustice et malice, s'appelle Peché Originel: lequel nous apportons avec nous du ventre de la mere, naissans enfans d'ire: et a eu origine de noz premiers peres, et la cause et fontaine de tous les vices, et iniquitez que commettons, desquelles si nous voulons estre deliurez et retourner à la premiere innocence, recourans l'image de Dieu, il est necessaire que nous cognoissions premiere-ment nostre misere. Car tout ainsi que nul ne cherche iamais le medecin, s'il ne se cognoit d'estre malade, ny ne cognoit l'excellence du medecin, ne de combien il luy est tenu, s'il ne cognoit sa maladie estre pestifere et mortelle: aussi nul ne cognoit Iesvs Christ vnique Medecin de noz ames s'il ne cognoit premierement son ame estre malade, ny ne peut cognoistre l'excellence d'iceluy, ny de combien il luy est obligé, s'il ne descend à la cognoissance de ses enormes pechez, et de l'infirmité incurable, que nous auons amassée de l'infection de noz premiers parens.

Peché Ori-
ginel.

Tresbonne
comparaison.

¶ *Comme la Loy fut donnée de Dieu afin que nous cognoissans le peché, et n'ayans aucune esperance de nous pouvoir iustifier avec noz œuvres, eussions recours à la miséricorde de Dieu, et à la iustice de la foy.*

CHAP. II.

VOULANT donc nostre Dieu par sa bonté et miséricorde infinie, enuoyer son Filz vniue pour deliurer les miserables enfans d'Adam, et cognoissant qu'en premier lieu les falloit faire capables de leur misere, il esleut Abraham, en la semence duquel promit de donner la benediction à toutes gens: et accepta pour son peuple particulier ceux qui descendroyent de luy, ausquelz apres qu'ilz furent partis d'Egipte, et deliurer de la seruitude de Pharaon, il donna par le moyen de Moysé, la Loy laquelle deffend toute concupiscence, et commande que nous aymions Dieu de tout nostre cœur, de toute nostre ame, et de toutes noz forces, en sorte que toute nostre esperance se repose en Dieu, que nous soyons appareillees d'abandonner nostre vie pour luy, de souffrir tous tormens en noz membres, d'estre priuez de tous noz biens, dignitez, et honneurs pour nostre Dieu: choisissons plus tost la mort, que de commettre chose tant petite soit elle, qui luy soit desplaisante: et faisans toutes ces choses la d'un cœur ioyeux, et avec toute promptitude et liesse. En apres la Loy commande que nous aymions nostre prochain comme nousmesmes, entendant par le prochain toute con-

Qui est nostre
prochain.

dition d'homme autant amis comme ennemis: voulant que nous soyons prestz à faire à vn chacun, ce que voudrions nous estre fait, et aimer toutes choses d'autrui comme les nostres propres. Or l'homme regardant comme en vn cler miroir ceste tant sainte Loy, soudain cognoit sa grande infirmité, et impuissance d'obeir aux commandemens de Dieu, et rendre l'honneur et amour qu'il doit à son Createur. Donc le premier office de la Loy est de faire cognoistre le peché, comme afferme S. Paul. Et en vn autre lieu il dit, Je n'ay point cogneu le peché, sinon par la Loy. Le second office de la Loy est, qu'elle fait croistre le peché, pource que nous estans separez de l'obeissance de Dieu, et faictz esclaves du Diable, pleins de vitieux effectz et appetis desordonnez, ne pouons endurer que Dieu nous deffende la concupiscence, laquelle d'autant plus croist, que plus elle nous est prohibée. Parquoy S. Paul disoit, que le peché estoit mort, mais venant la Loy il ressuscita et deuint beaucoup plus grand. Le troisieme office de la Loy est, qu'elle manifeste l'ire, et le iugement de Dieu, lequel menasse mort, et peine eternelle, à ceux qui n'observent entierement la Loy, pour ce que la Sainte Escripiture dit: Maudit soit celuy qui n'observera constamment toutes les choses qui sont escriptes au liure de la Loy, pour ce dit saint Paul que la Loy est administration, et qu'elle produit ire. Ayant donc la Loy descouuert le peché, et iceluy accru, et demonstré l'ire et fureur de Dieu qui menaçoit la mort: elle fait le

Premier
office de la
Loy.

Rom. iii.
Rom. vii.

Second office
de la Loy.

III. office de
la Loy.

Deut. xxvii.
2 Cro. ii.

- Le iv. office
de la Loy. quatriesme office, qui est despouuenter l'homme,
lequel vient en desespoir, et voudroit satisfaire à
la Loy: mais voyant clerement qu'il ne peut, il
se courrouce contre Dieu, et ne voudroit point
- Rom. iv. qu'il fust, pource qu'il craint d'estre par luy durement
chastié et puny, comme dit Sainct Paul, que
la prudence de la chair est ennemye de Dieu,
pource qu'elle n'est, ny peut estre subiete à la Loy
de Dieu. Le cinquiesme office de la Loy, (qui est
sa principale fin, la plus excellente et necessaire,)
est, qu'elle contrainct l'homme d'aller à Iesvs
Christ, tout ainsi comme les Hebrieux estans es-
pouuentez, furent contrainctz d'appeller Moyse,
disans: Que le Seigneur ne parle point à nous,
afin que nous ne mourions: mais toy parle à nous,
et nous obeirons en toutes choses. Et le Seigneur
respondit: Vrayment ilz ont tresbien parlé. Et
ne furent louez pour autre chose, sinon pource
qu'ilz demanderent vn mediateur entre Dieu et
eux, lequel estoit Moyse, qui representoit Iesvs
Christ: lequel deuoit estre aduocat et mediateur
entre Dieu et l'homme. Et pource Dieu dist à
Moyse: Je leur susciteray vn Prophete du milieu
de leurs freres semblable à toy: et mettray ma
parolle en sa bouche, et il leur dira toutes les
choses que ie luy commanderay, et puniray tous
ceux qui n'obeiront à ma parolle, laquelle il
parlera en mon Nom.
-

¶ *Comme la remission de noz pechez, nostre iustification, et salut, depend de Iesvs Christ.*

CHAP. III.

AYANT donc nostre Dieu enuoyé ce grand Prophete qu'il nous auoit promis, le quel est son Filz vnique afin que par luy fussions deliurez de la malediction de la Loy, et reconciliez avec nostre Dieu, et qu'il fist nostre volonté ydoine aux bonnes œuvres, guarissant nostre liberal arbitre, et restaurant en nous celle diuine image, qu'auions perdue par la coulpe de noz premiers parens. Nous cognoissans que soubz le ciel il n'est point donné autre nom aux hommes, auquel nous puissions estre sauuez, que le nom de Iesvs Christ, accourons à luy avec le pas de viue foy, et nous iettons entre ses bras, puis qu'il nous inuite si gracieusement en criant: Venez à moy vous tous qui estes trauaillez et foullez, et ie vous soulageray. Colos. iiii.
 Quelle consolation, quelle liesse se peut accompagner en ceste vie à celle de celuy là, lequel se sentant oppressé de la pesanteur intolerable de ses pechez entend si doulces et souefues paroles du Filz de Dieu, qui luy promet tant benignement le recréer et deliurer de si grand peine? Mais le tout consiste, que nous cognoissions à bon escient nostre imbecilité et misere: car celuy ne sçait que c'est du bien, qui n'ha gousté le mal. Et pource dist Iesvs Christ: Si aucun ha soif, qu'il vienne à moy et boiue: comme s'il vouloit dire, que si Actes iij.

Matt. xi.

Ie. i. l'homme ne se cognoit pecheur, et qu'il n'ayt soif de la iustice, il ne peut gouster la douceur de Iesvs Christ, combien soit doux de parler de luy, et de penser en luy, et imiter sa tressaincte vie. Mais si par l'office de la Loy, nous cognoissons bien nostre infirmité, escoutons S. Jean Baptiste, lequel nous monstre avec le doigt le souuerain medecin, disant : Voyla l'Agneau de Dieu, lequel oste les pechez du monde. Et lequel nous deliure du pesant ioug de la Loy, abrogant et annichilant ses maledictions et aspres menaces : guarissant toutes noz infirmités, reformant le liberal arbitre, nous retournant en nostre pristine innocence, et reformant en nous l'image de nostre Dieu. Pour autant que (comme dit Sainct Paul) si comme par Adam nous mourons tous, aussi par Iesvs Christ nous sommes tous viuifiez. Et n'est pas chose croyable, que le peché d'Adam, lequel nous auons herité de luy, soit de plus grande efficace que la iustice de Christ, laquelle aussi nous auons heritée par foy. Il sembloit bien que l'homme eust grande occasion de se plaindre, de ce que sans aucune raison il estoit nay et conceu en peché, en l'iniquité de ses parens, par lesquelz regnoit la mort sur tous les hommes. Mais maintenant toute tristesse nous est ostée, puis qu'ainsi est que par vn mesme moyen, sans nulle occasion nostre, est venue la iustice et vie eternelle par Christ, et que par luy a esté la mort occise, de quoy Sainct Paul fait vn tresbeau discours, que i'ay voulu descrire cy dessoubz : Pourtant (dit il) comme par vn

Galat. iii.
Ie. viii.
1 Cor. xv.
Rom. v.
Psal. l.

homme le peché est entré au monde, et par le peché la mort: pareillement aussi la mort est paruenue sur tous les hommes, entant que tous ont peché. Car iusques à la Loy, peché estoit au monde: mais le peché n'est point reputé quand il n'y a point de Loy. Neantmoins la mort a regné depuis Adam iusques à Moyse, mesme sur ceux qui n'auoyent point peché à la similitude de la transgression d'Adam, qui estoit figure de celuy qui deuoit venir. Toutesfois le don n'est pas comme le forfait. Car si par le forfait d'un, plusieurs sont mors, par plus forte raison la grace de Dieu, et le don par la grace, laquelle a esté d'un homme Iesvs Christ, a abondé sur plusieurs. Et n'est pas ainsi du don, comme de la mort, certes qui est venue par vn qui a peché. Car le iugement est d'un forfait en condamnation, mais le don est de plusieurs forfaitz à iustification. Car si par le forfait d'un, la mort a regné par vn, par plus forte raison ceux qui reçoient l'abondance de grace, et du don de iustice, regneront en vie par vn, Iesvs Christ. Comme donc par le forfait d'un seul, mal est aduenü à tous les hommes en condamnation, pareillement aussi par la iustice d'un seul, le bien est aduenü à tous hommes en iustification de vie. Car comme par la desobeissance d'un homme, plusieurs sont constituez pecheurs, semblablement par l'obeissance d'un, plusieurs seront constituez iustes. Or la Loy est suruenue, afin que le forfait abondast, mais là ou le peché a abondé, grace y a beaucoup plus abondé,

afin que comme peché auoit regné à mort, pareillement aussi grace regnast par iustice à vie eternele par Iesvs Christ. Par ces parolles de Sainct Paul nous cognoissons apertement estre vray ce que desia nous auons cy dessus dit, à sçauoir que la Loy fut donnée afin que le peché fust cogneu, lequel aussi nous cognoissons n'estre de plus grand efficace que la iustice de Iesvs Christ, par laquelle nous sommes iustifiez deuant Dieu. Car tout ainsi que Iesvs Christ est plus puissant qu'Adam, aussi la iustice de Christ est plus puissante que le peché d'Adam. Et si le peché d'Adam fut bien suffisant à nous constituer tous pecheurs, et enfans d'ire, sans que nous eussions rien meffait, beaucoup plus grandement sera bastante la iustice de Christ à nous faire tous iustes, et enfans de grace, sans aucunes de noz bonnes œures. Lesquelles ne peuuent estre bonnes, si premier que les faire nous ne sommes faictz bons nousmesmes et iustes par la foy, comme afferme aussi Sainct Augustin. Par cecy l'on cognoist en quel erreur sont ceux qui pour quelque grand peché se deffient de la beniuolence de Dieu, estimans qu'il n'est pas pour remettre, couvrir, et pardonner tout peché, ayant desia puny et chastié sur son Filz vnique et bien aymé, toutes noz coupes et iniquitez, et consequemment fait vn pardon general à toute l'humaine generation, duquel est jouyssant tout homme, qui croit à l'Euangile, c'est à dire aux tres heureuses nouuelles, que les Apostres ont publiées par le monde, disant: Nous vous prions

La grandeur
du peché ne
nous doit
point causer
deffiance.

Cor. v.

par Iesvs Christ, reconciliez vous avec Dieu : car celuy qui ne cognoit iamais peché, a esté fait hostie pour nostre peché, afin que nous deuenions iustes en luy. Le Prophete Esaie preuoyant ceste grande benignité de Dieu, escript ces diuines parolles lesquelles paignent autant bien la passion de nostre Seigneur Iesvs Christ, et l'occasion d'icelle, qu'elle ne se trouue point mieux descripte aux escripts mesmes des Apostres. Qui est-ce qui a creu à ce que nous auons ouy ? et le bras du Seigneur à qui a il esté reuelé ? Car il est monté comme vn arbrisseau deuant luy, et comme vne racine de la terre deserte, et n'a ny beauté ny forme aucune ; nous l'auons veu, et son visage n'est point tel que nous le desirions, il est mesprisé et reprouué des hommes. Et est vn homme plein de douleurs, et qui a esprouué nostre infirmité, et noz douleurs, lesquelles il a soustenues, et nous auons creu qu'il a esté ainsi nauré, battu, et affligé de Dieu : mais il a esté battu pour noz iniquitez, et frappé pour noz pechez : il a esté chastié pour nostre paix, et par ses playes sommes guaris. Nous tous, comme brebis, estions esgarez, chacun de nous auoit failly de la droite voye. Et le Seigneur a mis sur luy toutes noz iniquitez, il a esté oppressé et outragé, ce neantmoins il n'a point ouuert sa bouche. Comme vn aigneau il est conduit à la boucherie. Et comme vne pauvre brebis demeure muette deuant ceux qui la tondent, aussi il n'ouurira point sa bouche. O grande ingratitude ! O chose abhominable ! si nous faisons profession

Esaie. liij.

d'estre Chrestiens et entendans que le Filz de Dieu a prins sur soy tous noz pechez, lesquelz il a effacez avec son precieux sang, se laissant pour nous attacher sur la croix, ce neantmoins nous pretendons de nous vouloir iustifier, et impetrer la remission de noz pechez avec noz œuvres, comme si les merites, la iustice, et le sang de Iesvs Christ n'estoit suffisant à ce faire, sinon que nous y vinssions a adiouster noz œuvres et iustices, toutes pollues et maculées de nostre amour propre, de nostre interest, et de mille vanitez, et pour lesquelles nous auons plus tost à demander à Dieu pardon, que recompense. Et ne pensons point aux menaces que S. Paul [faict] aux Galatiens, lesquelz ayans esté deceuz par les faux prescheurs, ne croyans point que la iustification par la foy fust suffisante de soymesme, pretendoyent encores de se iustifier par la Loy. Ausquelz Saint Paul dit, Iesvs Christ ne profite rien à vous qui vous iustifiez par la Loy, vous estes tombez de la grace, pource que nous, avec l'esprit de la foy, attendons l'esperance de la iustice. Or si chercher la iustice, et la remission des pechez par l'observation de la Loy, laquelle Dieu donna sur le mont de Sinai avec tant de gloire et de magnificence, est perdre Iesvs Christ et sa grace, que dirons nous de ceux qui pretendent de ce vouloir iustifier deuant Dieu avec leurs loix et observations propres? Je voudroye que ceux cy feissent vn peu le paragon, et puis qu'eux mesmes donnassent la sentence. Dieu ne veut point faire cest honneur, et donner ceste

Galat. v.

Tresbonne
comparaison
de l'impuis-
sance de noz
œuvres.

gloire à sa Loy. Et ceux cy veulent qu'il la donne à leurs loix et constitutions humaines. Mais cest honneur est seullement donné à son Filz vnique, qui seul, avec le sacrifice de sa mort et passion, a satisfait pour tous noz pechez passez, presens, et aduenir, comme demonstre S. Paul et Sainct Iean. Parquoy toutes les fois que par foy nous appliquons à noz ames ceste satisfaction de Iesvs Christ, sans doubte aucune nous obtenons la remission de noz pechez, et par sa iustice deuenons bons et iustes deuant Dieu. Parquoy disoit Sainct Paul apres qu'il a dit, que selon la iustice de la Loy il auoit vescu irreprehensible, il adioint : mais ce qui estoit gaing, ie l'ay reputé en toutes choses estre dommage pour Christ. Mesmement aussi i'estime toutes choses estre dommage par l'excellence de la cognoissance de Iesvs Christ mon Seigneur, pour lequel i'ay reputé toutes choses estre dommage, et les tiens comme fiente afin que ie gaigne Christ, et que ie soye trouué en iceluy, n'ayant point la iustice, qui est [de] la Loy, mais celle qui est par la foy de Iesvs Christ, laquelle iustice est don de Dieu : ie dy la iustice de la foy, afin que ie paruienne à la cognoissance de Iesvs Christ. O parolles tresnotables ! lesquelles tout Chrestien deuroit auoir engrauées dans son cœur, priant Dieu qu'il les luy feist parfaitement gouter. Voy tu comme Sainct Paul demonstre clairement, que quiconques cognoit vrayement Iesvs Christ, estime toutes les œuvres de la Loy dommageables, en tant qu'elles nous desuoyent de la fiance de Iesus

Hebr. vii. ix.

x.
I Jean i. ii.

Philip. iii.

Christ, auquel on doit attribuer tout son salut, et se confier en luy seul. Et en exagerant ceste sentence subioinct, qu'il estime toutes choses autant que fiente pour gaigner Iesvs Christ, et estre trouué incorporé en luy, denotant que quiconques se fie en ses œuures, et par icelles pretend de se iustifier, ne gaigne point Iesvs Christ, et n'est point incorporé en luy. Et pourautant qu'en ceste verité consiste tout le mistere de nostre foy, à celle fin que nous entendions mieux ce qu'il vouloit dire, il adioust et repete souuent, qu'il n'a que faire de toute iustification exterieure, et toute la iustice qui est fondée sur l'observation de la Loy : ains se veut embrasser avec la iustice que Dieu donne par la foy, à tous ceux qui croient qu'en Iesvs Christ ont esté chastiez et punis tous noz pechez ; et que, comme dit S. Paul, Iesvs Christ a esté fait nostre Sapience, Iustice, Sanctification, et Redemption, à celle fin, comme il est escript, que celui qui se voudra glorifier, se glorifie au Seigneur, et non point en ses propres œuures. Il est bien vray, qu'il se trouue aucunes autoritez en la Sainte Escripiture, lesquelles, si elles sont mal entendues, semblent qu'elles contredisent à ceste sainte doctrine de Saint Paul, et qu'elles attribuent la iustification et remission des pechez aux œuures, et à la charité : mais ces autoritez ont desia esté bien declarées par aucuns, lesquels ont apertement démontré, que ceux qui les ont entendues en ce sens là, ne les ont pas bien entendues. Nous donc, mes freres treschers, ne suyuons point

la folle opinion des Galatiens insensez, mais bien la verité que S. Paul nous enseigne : et donnons toute la gloire de nostre iustification à la misericorde de Dieu, et au merite de son Enfant, lequel par son sang nous a deliurez de l'empire de la Loy, et de la tyrannie de peché et de la mort : et nous a conduitz au royaume de Dieu, pour nous donner vie et felicité eternelle. Je dy derechef, qu'il nous a deliuré de l'empire de la Loy, pour autant qu'il nous a donné son S. Esprit, qui nous enseigne toute verité, et a satisfait parfaitement à la Loy : et a donné ceste satisfaction à tous ses membres, c'est à sçavoir à tous les vrayz Chrestiens : de sorte qu'ilz peuuent seurement comparoir deuant le throsne de Dieu, estans vestuz de la iustice de son Christ, et par luy deliurez de la malediction de la Loy. Comme l'homme est deliuré de la malediction de la Loy. Donc la Loy ne nous peut plus accuser, ne condamner, ny esmouuoir noz affections ou appetiz, ny augmenter en nous le peché : et pourtant dit Sainct Paul, que l'obligation qui nous estoit contraire a esté effacée par Iesvs Christ, et annullée en l'arbre de la croix, Galat. iii. pource qu'il nous a deliuré de la subiectiō de la Loy, et consequemment de la tyrannie de peché, et de la mort, laquelle ne nous peut plus tenir oppressez, ayant esté surmontée par Iesvs Christ en sa resurrection, et par consequent de nous qui sommes ses membres, en maniere que nous pouons dire avec S. Paul, et avec Osée le Prophete : La mort a esté vaincuë et destruite. O mort, ou 1 Corin. xv. est ton esguillon ? O enfer, ou est ta victoire ?

Gene. li.

l'esguillon de la mort, c'est peché, et la puissance du peché, c'est la Loy. Mais loué soit Dieu, lequel nous a ottroyé la victoire par Iesvs Christ nostre Seigneur. Iceluy est la tresheureuse semence qui a brisé la teste du Serpent venimeux, à sçauoir du Diable, pource que tous ceux qui croient en Iesvs Christ, mettans toute leur confiance en sa grace, vainquent avec Iesvs Christ le peché, la mort, le Diable, et enfer. Cestuy est la benoiste lignée d'Abraham, en laquelle Dieu auoit promis la benediction à toutes gens. Il estoit de besoing que chacun en particulier combatist avec cest horrible Serpent, et qu'il se deliurast soymsme de la malediction: mais ceste entreprinse estoit tant grande, que les forces de tout le monde ensemble recueillies n'estoient suffisantes à la porter. Donc nostre Dieu, pere de misericorde, meu à compassion de noz miseres, nous a donné son Filz vnique, qui nous a deliurez du venin du Serpent: et luy mesme a esté faict nostre benediction, et iustification, mais que nous l'acceptions, renonçons à toutes noz iustifications exterieures. Embrassons donc, mes freres treschers, la iustice de nostre Iesvs Christ, et la faisons nostre par le moyen de la foy, tenons nous certains d'estre iustes non pour noz œuvres, mais par les merites de Iesvs Christ, et viuons ioyeux et asseurez, que la iustice de Iesvs Christ annichile toutes noz iniustices, et nous faict bons, iustes, et saintz deuant Dieu, lequel nous voyant incorporez en son Filz par la foy, ne nous considere plus comme enfans

d'Adam, mais comme ses enfans, et avec son Filz legitime nous fait heritiers de toutes ses richesses.

¶ *Des effectz de la viue foy, et de l'union de l'ame avec Iesvs Christ.*

CHAP. IV.

CESTE sainte foy fait telle operation en nous, que celuy qui croit que Iesvs Christ a prins sur soy tous ses pechez, deuient semblable à Christ et vainc le peché, le Diable, la mort, et enfer. Et ceste est la raison, que l'Eglise c'est à sçauoir toute ame fidele, est Espouse de Iesvs Christ, et Christ est son Espoux. Or nous sçauons que la coustume du mariage est que de deux nous deuenions vne mesme chose, estans deux en vne chair, et les biens et facultez de tous deux deuient communes entre eux, dont l'espoux dit que le douaire de son espouse est sien: et l'espouse semblablement dit, que la maison et toutes les richesses de son espoux sont siennes: et à la verité aussi sont elles, autrement ilz ne seroient pas vne mesme chair, ainsi que dit l'Ecriture. Par ce mesme moyen Dieu a espousé son vnique et bien aymé Filz avec l'ame fidele, laquelle n'ayant chose aucune qui fust proprement sienne, sinon le peché, le Filz de Dieu ne s'est point desdaigné de la prendre pour sa bien aymée

Comme nous
receuons la
semblance de
Dieu.

Tres bonne
comparaison
comme noz
pechez nous
sont ostez.

espouse, avec son propre douaire, qui est le peché. Et pour cause de l'vnion qui est en ce saint mariage, ce qui est à l'un, est aussi à l'autre. Iesvs Christ dit donc ainsi: Le douaire de l'ame ma chere Espouse, c'est à sçauoir, ses pechez et transgressions de la Loy, l'yre de Dieu à l'encontre d'elle, l'audace du Diable enuers elle, la prison infernalle, et tous ses autres maux sont deuenuz en ma puissance, et sont en ma propre faculté. Parquoy il appartient à moy à en traffiquer, comme il me plaist, et pource ie les veux ietter au feu de ma croix, et les annichiler entierement. Quand Dieu donc veit son Enfant en ce point souillé des pechez de son Espouse, il le flagella, en le faisant mourir sur le bois de la croix: mais pource qu'il estoit son bien aymé et tresobeissant Enfant, il le resuscita de mort à vie, luy donnant toute puissance au ciel, et en la terre, et le colloquant à sa dextre. Or l'Espouse semblablement dit avec tresgrande ioye: Les royaumes et les empires de mon trescher Espoux sont miens, ie suis royne et emperiere du ciel, et de la terre: les richesses de mon mary, à sçauoir, sa Sainteté, son Innocence, sa Iustice, sa Diuinité, avec toutes ses vertus et puissances, sont en mon pouuoir: et pourtant ie suis sainte, innocente, iuste, et diuine, et aucune macule n'est en moy. Ie suis mignonne et belle, pource que mon loyal Espoux n'a aucune tache en soy, mais est mignon et beau: et pour autant qu'il est tout mien et consequemment, que toutes ses choses sont miennes, et que toutes

Mat. xxviii.
Philip. ii.

ces choses sont saintes et pures, ie suis aussi pure et sainte. Pour commencer donc à sa tresinnocente Natiuité, il ha avec icelle sanctifié la naissance de son Espouse conceue en peché. La puerilité et ieunesse diuine de l'Espoux ha justifié la vie puerile et ieune de son Espouse tant aymée. Pource que l'amour et l'vnion, que l'ame du vray Chrestien ha avec son Espoux Iesvs Christ, fait que toutes les œuvres sont communes entre eux, qui est la cause que quand on dit: Iesvs Christ ha ieusné, Iesvs Christ ha prié, et ha esté exaucé de son Pere, il ha resuscité les mors, deschassé les Diables des hommes, guarý les malades, il est mort, resuscité, monté au ciel: semblablement on peut dire, que le Chrestien ha fait toutes ces mesmes œuvres, pourautant que les œuvres de Christ sont les œuvres du Chrestien, pource que pour luy il les a faites. Vrayment on peut dire, que le Chrestien ha esté fiché en croix, qu'il a esté enseuely, qu'il est resuscité, monté au ciel, fait enfant de Dieu, et participant de nature diuine. D'autre par toutes les œuvres, que le Chrestien fait, sont œuvres de Christ, pource qu'il les veut et accepte pour siennes. Et pource qu'elles sont imparfaites, et luy est tout parfait, et ne veut chose aucune imparfaicte, avec sa vertu les fait parfaites, afin que son Espouse soit tousiours ioyeuse, et contente, et qu'elle n'ayt crainte de rien: estant assurée, que combien qu'en ses œuvres y ait tousiours quelque deffault, elles sont toute-foys aggreables à Dieu pour le regard de son

Ephc. v.

Iean. iiii.

Comme
l'ame fidele
est faicte cer-
taine d'estre
espouse de
Iesvs Christ.

Enfant, sur lequel il a tousiours les yeux. O immense bonté de Dieu: combien grande obligation a le Chrestien enuers Dieu? Il n'est amour humain, tant soit il grand, qui se puisse comparer à l'amour que Dieu porte à toute ame fidele du Chrestien, duquel il est Espoux. Dont Saint Paul dit que Christ a aymé l'Eglise (à sçauoir toute ame) sa bien aymée Espouse: pour laquelle sanctifier il s'est offert soyemesme à la mort de la croix, la purifiant avec le lauement de l'eau, par la parole, pour la conioindre à soyemesme Eglise glorieuse, qui n'eust aucune tache, ny ride, ny autre semblable chose: mais qu'elle fust sainte et irreprehensible, à sçauoir pareille à luy, en sainteté, et innocence: et ausi qu'elle fust vraye et legitime fille de Dieu lequel a bien tant aymé le monde, que comme dit Iesvs Christ, il a donné son Filz vnique, à fin que chascun qui croit en luy ne perisse, mais ayt la vie eternelle. Car Dieu n'enuoya pas son Filz au monde à fin qu'il vint iuger le monde: mais à celle fin que par luy le monde fust sauué, de sorte, que celuy qui croit en luy n'est point iugé. Quelcun me pourroit demander en quelle sorte c'est que se fait l'union de cestuy saint mariage, et comme se fait la conionction de l'ame, Espouse avec son bon Espoux Iesvs Christ. Quelle assurance pourray-ie auoir, que mon ame soit vnue avec Iesvs Christ et sainte, son Espouse? Comme me pourray-ie seurement glorifier d'estre royne, et maistresse de ses grandes richesses, ainsi que fait l'Espouse? Il

m'est bien facile à croire, que les autres reçoivent cest honneur et gloire : mais ie ne me puis persuader, que ie soye vn de ceux là ausquelz Dieu a fait tant de grace, car ie cognoy ma misere, et imperfection. Mon trescher frere, ie te respond, que ton assurance consiste en la vraye et viue foy, avec laquelle, comme dit Saint Pierre, Dieu purifie les cœurs. Et ceste foy se fonde à Actes v. donner creance à l'Euangile, c'est à sçauoir à l'heureuse nouuelle, laquelle a esté publiée de la part de Dieu par tout le monde : qui contient en somme, que Dieu a vsé la rigueur de sa iustice contre Iesvs Christ, chastiant et punissant en luy tous noz pechez. Et quiconques accepte ceste Mat. ii. bonne nouuelle, et la croit vrayement, il a la vraye foy, et iouyt de la remission de ses pechez : il est aussi reconcilié avec Dieu : et d'enfant d'ire deuient enfant de grace. Et recourant l'image de Dieu, entre au royaume de Dieu, et est faict 2 Cor. iii. temple de Dieu, lequel espouse l'ame avecques son Filz vnique, par le moyen de ceste foy, laquelle est vne œuvre de Dieu, et don de Dieu, comme plusieurs fois dit Saint Paul. Et Dieu l'a donné à ceux lesquelz il appelle à soy pour les iustifier, et glorifier, et leur donner vie eternelle, comme nostre Seigneur Iesvs Christ tesmoigne, disant : Ceste est la volonté de celuy qui m'a Iean. vi. enuoyé, que chacun qui voit le Filz, et croit en luy, ayt vie eternelle, et ie le resusciteray au dernier iour. Et ainsi comme Moyse esleua le ser- Iean. iii. pent au desert, il faut aussi que le Filz de l'Homme

soit exalté, à celle fin que toute personne, qui croit en luy, ne perisse, mais ayt vie eternelle. Il
Jean. xi. dist aussi à Marthe: Celuy qui croit en moy, encores qu'il soit mort, il viura: et chascun qui vit, et croit en moy, ne mourra point eternellement.
Jean. xii. Et à la troupe des Iuisz il dist: le suis venu lumiere au monde, à celle fin que tout homme qui croit en moy, ne demeure point en tenebres. Et
1 Jean. iv. S. Jean en son Epistre dit: En cela s'est appareuë la charité de Dieu enuers nous autres. Pource aussi, que Dieu est Charité, et a enuoyé son Filz vnique au monde, à celle fin que nous viuions par luy. Et en cecy est cogneu la charité, car ce n'a point esté pourtant que nous eussions aucune amour en Dieu: mais qu'il nous ayma, et manda son Filz, propitiation pour noz pechez. Et d'abondant l'enuoya pour destruire noz ennemis. Pour quoy mettre en effect, il le fit participant de nostre chair et de nostre sang, comme dit S. Paul, afin que par sa mort il mist celuy en ruine le quel auoit l'empire de la mort, à scauoir le Diable: et qu'il mist en liberté tous ceux lesquelz tout le temps de leur vie estoient subiectz a la seruitude, pour crainte qu'ilz auoient de la mort. Puis donques que nous auons le tesmoignage de la Sainte Escriptrue des promesses dont nous auons cy dessus parlé, et de plusieurs autres qui en diuers lieux d'icelle sont semées, nous ne pouons douter de cela. Et pource que l'Escriptrue parle à tous en general, nul de nous ne se doit deffier, que cela mesme qu'elle dit, n'appartienne à soy en particulier.

Et afin que cela se puisse mieux entendre en quoy gist et consiste tout le mistere de nostre sainte foy, mettons le cas que vn roy bon et saint face publier à son de trompe par tout son royaume, que tous les rebelles et bannis ayent à retourner seurement en leur maison, pource qu'aux prieres, et par le merite d'un leur parent, luy plait leur pardonner, certainement nul d'iceux rebelles ne deuroit douter de n'auoir impetré vray pardon de sa rebellion : mais deuroit seurement retourner en sa maison pour viure soubz l'vmbre de ce saint roy. Et s'il ny vouloit retourner il en porteroit la peine, pource que par son incredulité il mourroit en exil, et en malegrace de son roy. Or ce bon Roy est le Seigneur du ciel et de la terre, lequel, par l'obeissance et merite de Iesus Christ, nostre bon Pere, nous a pardonné toutes noz rebellions et comme nous auons dit dessus, a fait faire vne crieé par tout le monde, que nous tous ayons à seurement retourner en son royaume. Parquoy, quiconques croit en ceste cryée retourne au royaume de Dieu duquel nous auons esté dechassez par la coulpe de noz premiers parens, et est heureusement gouuerné par l'Esprit de Dieu. Et celuy qui n'adiouste foy à telle crie, ne iouyra iamais de ce grand pardon general : mais par son incredulité demeurera en exil souz la tyrannie du Diable, et viura et mourra en extreme misere, viuant et mourant en la malegrace du Roy du ciel et de la terre ; et a bon droit, car nous ne sçaurions faire plus grande offense à ce bon Dieu,

Belle comparaison.

que de le reputer menteur et trompeur : ce que
vrayement nous faisons en ne donnant point de
foy à ses promesses. O de combien grand poix est
ce mortel peché d'incrédulité ! lequel, et tant qu'il
est à soy possible, priue Dieu de sa gloire, et de sa
perfection, outre le grand dommage qu'il se faict
à soy mesme, qui est sa propre damnation, et le
perpetuel tourment de son esprit, lequel sent en
ceste vie la miserable conscience. Mais au contraire,
celuy qui avec assurance de la foy s'approche à
Dieu, croyant sans soupçon, ou doute aucune en
ses promesses, soy tenant tout certain, que Dieu
luy tiendra tout ce qu'il luy a promis, cestuy
donne toute gloire à Dieu, et vit continuellement
en paix, et en ioye perpetuelle, tousiours louant,
et remerciant le Seigneur Dieu, lequel l'a esleu à
la gloire de la vie eternelle. Et de ce ayant vn
arre, et vn gage tres certain, à sçauoir le Filz de
Dieu, qu'il a pour son tresamoureux espoux, le
sang duquel luy a tellement enyuré le cœur, que
par ceste tressaincte foy est engendrée au cœur
du Chrestien vne viue esperance, et vne confiance
tant certaine de la misericorde de Dieu enuers
nous, et fait vne telle operation en nous, que nous
nous reposons du tout en Dieu, en luy laissant
toute la cure de nous : en maniere qu'estans tous
asseurez en la beniuolence de Dieu, nous n'auons
peur ne du diable, ny de ses ministres, ny de la
mort. Laquelle sainte et ferme confiance de la
misericorde de Dieu, dilate nostre cœur, l'incite
et avec certaines affections merueilleusement

1 Cor. i.

douces, l'adresse vers Dieu, et le remplit et embrase d'une charité tresardente. Parquoy Saint Paul ^{Hebr. iv.} nous exhorte, que nous allions avec toute confiance au throsné de la grace: et nous conseille, que nous ne iettions point là, et ne mesprions pas nostre confiance, laquelle a grande recompense et loyer. Or ceste tant sainte et diuine confiance est engendrée en noz cœurs par l'œuvre du Saint Esprit, lequel nous est communiqué par la foy, ^{Hebr. x.} laquelle n'est iamais sans l'amour de Dieu. Et de là procede, qu'avec une vigueur, et efficace, nous sommes incitez à faire bonnes œuvres: et en attirons une telle puissance, et inclination à les faire, que nous sommes tous prestz et appareillez à faire et endurer toutes choses importables pour l'amour et gloire de nostre tresbening et misericordieux Pere, lequel par Iesus Christ nous a enrichis de si abondante grace: et de ses ennemis nous a faictz ses chers enfans. Ceste vraye foy n'est point si soudainement donnée de Dieu à l'homme, que, tout incontinent, homme est induict, et empreinct avec une violente amour aux bonnes œuvres, et à rendre des fruictz à Dieu tresdoux et amiables: et à son prochain pareillement, comme un arbre tresbon et fructueux. Et n'est possible ^{Hebr. ii.} qu'il soit autrement, non plus qu'il est possible d'allumer un fagot, que soudain il ne iette lumiere. Ceste est celle tressainte foy, sans laquelle il est impossible qu'aucun puisse complaire à Dieu: et par laquelle tous les saintz du vieil et nouveau Testament ont esté saueez, comme tesmoigne S.

- Rom. iv. Paul d'Abraham, duquel l'Ecriture dit : Abraham creut à Dieu, et cela luy fut réputé à iustice. Et
- Gene. xv. pourtant dit il vn peu deuant : nous croyons que l'homme se peut iustifier par la foy sans les œuures de la Loy. Et en autre lieu il dit : Ainsi donc en ce temps seront sauuées les reliques selon l'election de la grace : et si par la grace celles sont sauuées, ce n'est doncques point par les œuures, car autrement la grace ne seroit pas grace. Et
- Galat. iii. aux Galatiens il dit estre chose manifeste que par la Loy nul n'est iustificié deuant Dieu, pource que
- Abac. ii. le iuste vit par la foy. Et la Loy ne consiste point en la foy, mais qui obseruera les choses qu'elle commande, viura par icelle obseruation. Et
- Galat. iii. au dessus il dit, que l'homme ne se peut iustifier pas les œuures de la Loy : mais seulement par la foy, qui est en Iesus Christ. Et vn peu apres il
- Rom. x. dit, que si l'homme se peut iustifier par la Loy, Iesus Christ est mort en vain. Et aux Romains faisant comparaison de la iustice de la Loy à la iustice de l'Euangile, dit, que celle consiste à faire les œuures, et ceste consiste au croire : car si tu confesse de la bouche nostre Seigneur Iesus Christ, et que tu croyes en ton cœur, que Dieu l'a resuscité des morts, tu seras sauué : car avec le cœur on croit à iustice, et avec la bouche on fait confession à salut. Voyla comme ce bon Docteur Saint Paul demonstre clairement que sans aucunes œuures la foy fait l'homme iuste. Et non seulement Saint Paul, mais aussi les Sainetz Docteurs qui sont venus apres luy ont confirmé et
- S. Augustin
dit que les
croyans

approuué ceste tressaincte verité, de la iustification par la foy, entre lesquels le principal est Saint Augustin au liure de la foy et des œuvres, et en celuy de l'esprit et de la lettre, et en celuy des huictante trois questions : et en celuy qu'il escript au Pape Boniface : et au traicté du Psalme trente vniesme : et en plusieurs autres lieux il deffend ceste sentence, monstrant que par la foy nous sommes iustifiez, sans ayde aucune des bonnes œuvres, comme ainsi soit, que les bonnes œuvres soient les effectz, et non la cause de la iustification : et monstre, que les parolles de Saint Iaques, sainement entendues, ne sont point contraires à ceste sentence, laquelle aussi Origene, au quatriesme liure sur l'Epistre aux Romains, afferme que Saint Paul veut, que la seule foy soit suffisante pour iustifier : de sorte, que l'homme en croyant seulement deuiant iuste, encores qu'il n'ayt fait aucune bonne œuvre. Comme ainsi soit, que le larron fust iustifié sans les œuvres de la Loy, pource que le Seigneur ne chercha point quelles bonnes œuvres il auoit faites par le passé, n'attendit qu'il en feist aucunes apres qu'il eut creu : mais l'ayant iustifié par la confession seule, l'accepte pour son compaignon, lors qu'il deuoit entrer en Paradis. Et pareillement celle femme tant celebrée en l'Euangile de Saint Luc, entendit, Luc. ix. estant encores aux piedz de Iesus Christ : Tes pechez te sont pardonnez. Et vn petit apres il luy dist : Ta foy t'a sauuée, va t'en en paix. Apres dit Origene : En plusieurs lieux de l'Euangile on

par la seule
foy sont ius-
tifiez.

Origene.

La foy est
vne marque
de ceux qui
sont iustifiez.
Esaie lxiv.

Basilius.

peut veoir que nostre Seigneur Iesus Christ a parlé de sorte qu'il demonstre, que la foy est cause du salut du croyant. Doncques l'homme est iustifié par la foy, auquel rien ne profitent les œuvres de la Loy. Au contraire, là ou il n'y a foy, laquelle foy iustifie le croyant, encores que l'homme face les œuvres, que commande la Loy, ce neantmoins pource qu'elles ne sont point edifiées sur le fondement de la foy, combien que en apparence elles soyent bonnes, si ne peuvent elles point iustifier celuy qui les fait, pource qu'il n'a pas la foy, laquelle est vne marque de ceux qui sont iustifiez de Dieu. Et qui sera celuy qui se pourra glorifier d'estre iuste, quand il oyt Dieu, qui dit par son Prophete Esaie: Toute vostre iustice est comme le drapeau d'une femme menstrueuse? Doncques ne pouons nous iustement nous glorifier, qu'en la seule foy de la croix de Iesus Christ. S. Basile en l'Homelie d'humilité dit expressement, que le Chrestien se doit tenir iuste par la foy en Iesus Christ, et ses parolles sont telles. L'Apostre dit, que celuy qui se glorifie se doit glorifier au Seigneur, disant, que Iesus Christ nous a esté fait de Dieu Sapience, Iustice, Sanctification, et Redemption, afin que celuy qui se glorifie, se glorifie au Seigneur, pource que celle est la parfaite et entiere gloire, que de soy glorifier au Seigneur: car alors l'homme ne se hausse point par sa propre iustice, mais cognoit, que la vraye iustice luy deffaut: et que par la seule foy en Iesus Christ il est iustifié. Et

S. Paul se glorifie de mespriser sa iustice, et de chercher la iustice de Christ par la foy, laquelle vient de Dieu. S. Hylaïre sur l'exposition de Sainct Matthieu au neufiesme Canon, dit ces parolles : Les Scribes considerans Iesus Christ seulement homme, se troubloyent, que les pechez fussent remis par vn homme, et qu'il eust pardonné cela que la Loy ne pouuoit faire, pource que la foy seule iustifie. S. Ambroise en exposant les parolles de S. Paul :—A celuy qui croit en celuy qui iustifie le meschant, sa foy luy est reputée à iustice, selon le propos de la grace de Dieu, comme aussi dit Dauid : La beatitude de l'homme, lequel Dieu repute iuste sans les œuvres :—S. Ambroise escriuant sur ces parolles dit : S. Paul dit que à celuy qui croit en Iesus Christ, à sçauoir au Gentil, sa foy est reputée à iustice, ainsi comme à Abraham. En quelle maniere doncques pensoient les Iuifz se iustifier par les œuvres de la Loy en la iustification d'Abraham, voyans qu'Abraham n'a pas esté iustifié par les œuvres de la Loy, mais seulement par la foy ? Doncques la Loy n'est point necessaire, comme ainsi soit que le pecheur par la seule foy est iustifié deuant Dieu, selon le propos de la grace de Dieu, ainsi que dit Dauid. L'Apostre confirme ce qu'il a dit par l'exemple du Prophete, La beatitude de l'homme, lequel Dieu repute iuste sans les œuvres ; ou Dauid entend que ceux là sont bienheureux lesquelz Dieu a déterminé, que sans aucune peine ou obseruation par la foy seule soient iustifiés deuant Dieu. Donques

S. Hylaïre.

S. Ambroise.
Rom. iv.

Psal. xxxi.

il annonce la beatitude du temps auquel est nay Iesus Christ, ainsi que dit le Seigneur: Beaucoup de iustes et prophetes ont désiré de veoir les choses que-vous voyez, et ouyr les choses que vous oyez, et ne les ont pas ouyes. Cela mesme dit S. Ambroise exposant le premier chapitre de la premiere Epistre aux Corinthiens, affermant clairement, que quiconques croit en Iesus Christ, est iustifié sans œuvre et sans aucun merite, receuant par la seule foy remission de ses pechez. Et cela mesme il afferme en vne Epistre qu'il escript à Ireneus, disant: Nul ne se glorifie en ses œuvres, car nul n'est iustifié par ses œuvres: mais qui a la iustice, l'a en pur don, par ce qu'il est iustifié par Iesus Christ. Doncques la foy est celle qui nos deliure par le sang de Iesus Christ: car celuy est heureux duquel le peché est remis et le pardon donné. Et Sainct Bernard sur le Cantique au sermon septante septiesme, conferme cela, affermant, que noz merites n'ont aucune part en nostre iustification, laquelle se doit toute attribuer à la grace, laquelle nous fait iustes gratuitement, et en celle maniere nous deliure de la seruitude du peché: et adiouste, que Iesus Christ espouse l'ame, et la vnit avec soy par la foy, sans qu'aucun merite de noz œuvres y doive ne puisse entreuenir. Mais à celle fin de n'estre point si long, ie feray fin aux allegations, quand i'auray dit vne tresbelle et bonne sentence de Sainct Ambroise, en son liure intitulé de Iacob, de la vie heureuse. Ce saint homme dit, que tout ainsi que Iacob n'ayant point de soy merité la

S. Bernard.

Sainct Ambroise. Singuliere comparaison, comme par

primogeniture, se çacha soubz l'habit de son frere, et s'accoustra de sa robbe, laquelle rendoit vne odeur tres souefue, et en ceste maniere se presenta à son pere pour receuoir à son profit la benediction soubz la personne d'autrui: aussi il est necessaire, que nous vestions la iustice de Iesus Christ par la foy, et que nous nous çachions soubz la diuine pureté de nostre Frere aîné, si nous voulons estre receuz pour iustes deuant Dieu. Et certainement cela est vray, car si nous comparoisons deuant Dieu, sans estre vestus de la iustice de Iesus Christ, sans point de doubte nous serons iugez, et dignes de damnation eternelle. Mais au contraire, si Dieu nous voit aornez de la iustice de son Christ, alors seurement il nous acceptera pour iustes, et saintz, et dignes de vie eternelle. Et certainement c'est vne grande temerité à ceux qui pretendent de paruenir à la iustification par l'obseruation des commandemens de Dieu, lesquelz sont tous comprins à aymer Dieu, avec tout le cœur, avec toute l'ame, avec toutes les forces, et le prochain comme soyemesmes. Mais qui sera donc celuy si arrogant, et hors du sens, qui se osera donner à entendre de pouuoir obseruer entierement ces deux commandemens? Et qui ne voit que la Loy de Dieu requiert de l'homme vne parfaite dilection, et condamne toute imperfection? Que chascun considere bien toutes ses œures lesquelles en partie luy sembleront bonnes: et il trouuera que plustost on les deueroit appeller transgressions de celle Loy tant sainte, comme

la foy nos
sommes ves-
tuz de la
iustice de
Iesus Christ.
Gene. xvii.

Nul ne se
peut glorifier
d'auoir ob-
servé la Loy
de Dieu.

ainsi soit qu'elles sont toutes impures et imparfaites, de là resonent celles voix de Dauid, O Seigneur, n'entre point en iugement avecques ton seruiteur, car deuant toy nul viuant ne sera iustificié. Et Salomon dit : Qui est celuy qui peut dire, mon cœur est munde ? Et Iob s'escrie : Qu'est ce que l'homme parquoy il puisse estre immaculé, et que celuy qui est nay d'une femme puisse apparoir iuste ? Voyez qu'entre ses saintz nul n'est immuable, et les cieux ne sont mundes deuant ses yeux. Combien plus est abominable et inutile l'homme, lequel boit l'iniquité comme l'eau ! Et Saint Iean dit, Si nous nous disons estre sans peché nous nous trompons nous mesmes. Et mesmement le Seigneur Iesus Christ nous enseigna à dire toutes les fois que nous prions : Pardonne nous noz pechez, comme nous pardonnons à ceux qui nous offensent. Et de là se peut bien cueillir la folie de ceux qui font marchandise de leurs œuvres, presumans de sauuer avec icelles non seulement eux mesmes, mais aussi leur prochain, comme si le Seigneur Iesus Christ ne leur eust dit : Quand vous aurez fait toutes les choses qui vous sont commandées dictes : Nous sommes seruiteurs inutiles. Nous auons fait ce que nous deuions faire. Voyez que combien que nous eussions parfaitement obserué la Loy de Dieu, neantmoins nous deurions estimer et appeller seruiteurs inutiles. Or puis que les hommes sont tant eslongnez de ceste parfaicte obseruation, qui sera celuy si hardy de se glorifier d'auoir adiousté si grand

Psal. cii.

Prou. xx.

Iob. xv.

1 Iean. i.

Matth. vi.

Luc. xvii.

monceau de merite à la iuste mesure, qu'il en ayt à donner aux autres? Mais retournant à nostre propos, ie voudroye que le pecheur arrogant lequel pretend de soy iustifier deuant Dieu, en faisant quelques œures louables deuant le monde, vint à considerer que toutes les œures qui procedent d'un cœur immonde et souillé, sont aussi immondes et tachées, et par consequence ne peuuent estre ne agreables à Dieu, ne de nulle efficace à le iustifier. Il est donc premierement de besoing de purifier le cœur, si nous voulons que nos œures plaisent à Dieu. La purification du cœur procede de la foy, comme afferme le S. Esprit par la bouche de S. Pierre. Il ne faut pas donc dire que l'homme iniuste et pecheur deuienne par ses œures iuste, bon, ny à Dieu agreable, mais bien faut necessairement conclure que la foy purifie nos cœurs, nous fait bons, iustes, et acceptables à Dieu. Et au demeurant fait que nos œures luy plaisent, encores que toutes soient inutiles et imparfaites. Par ce que nous estans par la foy deuenuz enfans de Dieu, il considere nos œures non point comme iuge seuer et rigoureux, mais comme tresmisericordieux Pere, ayant compassion de nostre fragilité, et nous considerans comme membres de son aîné Filz, la iustice et perfection duquel supplie a nos immundices, et imperfections, lesquelles ne nous sont point imputées, en tant qu'elles demeurent couuertes soubz la pureté et innocence de Iesus Christ, et ne viennent point en iugement deuant Dieu. Et de là prouient que

Acte. xv.

Comme les
œuvres des
fideles encor
qu'elles
soyent impar-
faites plaisent
à Dieu.
Mat. xxv.

toutes noz œuvres procedantes de la vraye foy, (combien qu'elles soyent d'elles mesmes toutes viciées et corrompues) seront toutesfois louées et approuuées par Iesus Christ au iugement vniuersel. en tant qu'elles seront le fruit et tesmoignage de nostre foy, par laquelle nous sommes sauuez: car par ce que nous aurons aymé les freres de Iesus Christ, nous demonstrerons clairement, que nous auons aussi esté fideles, et freres de Iesus Christ, et par la foy serons introduictz en la parfaite possession du royaume eternal, lequel nostre souuerain Dieu nous a appareillé deuant la creation du monde: non point pour noz merites, mais par sa misericorde, par la quelle il nous a esleuz et appelez à la grace de l'Euangile, et nous a iustifiez pour nous glorifier eternellement avec son Filz vnique nostre Seigneur Iesus Christ, lequel est nostre sanctification et iustice. Mais non pas de ceux là qui ne veulent point confesser qu'elle soit suffisante d'ellemesme à faire l'homme iuste, et agreable au Seigneur Dieu, lequel par sa paternelle bonté et amitié nous offre et donne Iesus Christ avec sa iustice, sans aucun merite de noz œuvres. Quelle chose peut faire l'homme pour meriter vn si grand don et thresor que Iesus Christ? Cestuy thresor est seulement donné par la grace, faueur, et misericorde de Dieu: et la seule foy est celle qui reçoit vn tel don, et nous fait iouyr de la remission de noz pechez. Et pourtant quand S. Paul et les autres Docteurs disent que la seule

En quelle
maniere la
foy iustifie.

Ephes. iii.

foy iustifie sans les œuvres, ilz entendent qu'elle nous fait iouyr du pardon general, et nous fait recevoir Iesus Christ, lequel, comme dit S. Paul, habite en nostre cœur par la foy : et surmontant et pacifiant les troubles de nostre conscience, satisfait a la iustice diuine pour noz pechez. Dauan-taige elle appaise l'ire de Dieu contre nous iustement esmeuë, estainct le feu infernal auquel nous precipitoit nostre deprauation naturelle, et viuement destruit et ruine le Diable avec toute sa puissance et tyrannie. Lesquelles choses ne peuvent meriter ne faire toutes les œuvres, que peuvent mettre en auant tous les hommes ensemble. Ceste gloire, ceste preeminence est seulement reseruée au Filz de Dieu, à sçauoir le benoist Iesus, lequel a pouuoir sur toutes les puissances qui sont au ciel, en la terre, et aux enfers, et qui donne soyemesme et ses merites à tous ceux lesquels, se desesperans d'euxmesmes, mettent toute leur esperance de se sauuer en luy et es merites siens. Et pource que nul ne s'abuse quand il oit dire que la seule foy iustifie sans les œuvres : estimant ainsi que font les faux Chrestiens, lesquels tirent toutes choses à viure charnellement, que la vraye foy consiste à croire à l'histoire de Iesus Christ, en la maniere que l'on croit à celle de Cesar, ou d'Alexandre. Ceste maniere de croire est vne foy historique fondée en pure relation d'hommes, et escriptures, et imprimée de legier en nostre entendement par vne certaine coustume : et semblable à la foy des Turcs, lesquels par ces

mesmes raisons croyent aux fables de l'Alcoran. Et telle foy est vne imagination humaine, qui ne renouuelle point le cœur de l'homme, et ne l'eschauffe point en l'amour de Dieu, et ne s'ensuyuent aucunes bonnes œuvres que doit produire la foy, n'aucun changement de vie: et pourtant ilz disent fausement contre la Sainte Escripiture et contre les Saintz Docteurs de l'Eglise, que la seule foy ne iustifie point, mais qu'il y faut aussi les œuvres. Ausquelz ie respondz, que ceste foy historique et vaine, et toutes les œuvres qui d'icelle s'ensuyuent, ne peut non seulement iustifier, mais precipiter au fondz d'enfer les personnes comme celles qui n'ont point d'huyle en leurs lampes, à sçauoir de viue foy en leur cœur. La foy qui iustifie est vne œuvre de Dieu en nous, par laquelle nostre vieil homme est crucifié: et nous estans transformez en Iesus Christ, deuenons nouvelle creature, et treschers enfans de Dieu. Ceste diuine foy est celle qui nous ente en la mort et resurrection de Iesus Christ, et consequemment nous mortifie la chair avecques ses effectz et ses concupiscences: car quand nous nous cognoissons, par l'efficace de la foy, mortz avecques Iesus Christ, nous venons à nous resoudre en nous mesmes et avecques le monde, et entendons qu'il est conuenable à ceux qui sont mortz avecques Iesus Christ, de mortifier leurs membres terrestres, à sçauoir les affections vicieuses de l'esprit, et les appetitz de la chair: et nous cognoissans estre resuscitez avec luy, sommes ententifz à viure

Matt. xii.

Rom. vi.

d'une vie spirituelle et sainte, et semblable à celle de laquelle nous viurons au ciel, apres la derniere resurrection. Ceste sainte foy nous faisant iouyr du pardon general, lequel est publié par l'Euangile, nous introduit au royaume du bon Dieu, et nous pacifie les consciences, nous maintenant en vne perpetuelle ioye et douceur spirituelle et sainte. Ceste mesme foy nous vnit avec Dieu et fait qu'il habite en noz cœurs, et enveloppe nostre ame de luy mesme, et deslors le Saint Esprit nous meut à faire ces mesmes choses ausquelles il esmouuoit Iesus Christ, cependant qu'il estoit en ce monde, et qu'il conuersoit entre les hommes : à sçauoir à l'humilité, à la mansuetude, à l'obeissance de Dieu, à la charité, et aux autres perfections, par lesquelles nous recouurons l'image de Dieu. Par ces mesmes causes Iesus Christ attribue à bon droit la beatitude à ceste foy inspirée, laquelle beatitude ne peut estre sans les bonnes œuvres et sainteté de vie. Et comme pourroit il estre que le Chrestien ne soit saint si par la foy Iesus Christ deuient sa sanctification ? Donc par la foy nous sommes iustes et sauuez : et pour autant, quasi tousiours S. Paul appelloit saintz, ceux là que nous appellons maintenant Chrestiens : lesquelz s'ilz n'ont l'esprit de Christ, ne sont de Christ, et consequemment ne sont pas Chrestiens. Mais s'ilz ont l'esprit de Iesus Christ, qui regit et gouerne, nous ne deuons point douter, (que neantmoins qu'ilz ont bien cognoissance qu'ilz sont iustifiez par la seule foy) que

S. Paul appelle saintz ceux que nous appellons Chrestiens. Comme celuy qui a la foy ne peut demourer sans faire les bonnes œuvres.

pour cela ilz deuiennent paresseux à faire des bonnes œuures. Car l'esprit de Christ est l'esprit de charité, et la charité ne peut estre oyseuse, ne cesser à faire des bonnes œuures. Mais si nous voulons dire vray, l'homme ne peut faire des bonnes œuures, si premierement il ne se cognoist iustifié par la foy. Au parauant qu'il cognoisse cela il fait plus les bonnes œuures pour se iustifier, que pour l'amour et gloire de Dieu: et par ainsi il macule toutes ses œuures par l'amour de soy-mesme, et pour son propre interestz: Mais celuy qui se cognoist iustifié par les merites et par la iustice de Christ, laquelle il fait sienne par la foy, celuy heureusement trauaille, et fait les bonnes œuures, pour la gloire et amour de Christ tant seulement, et non pour son amour propre, ny par la iustification de soy-mesme. Et de là prouient que le vray Chrestien, à sçauoir celuy qui se tient iuste par la iustice de Christ, ne demande point si les bonnes œuures sont de commandement, ou non: mais tout esmeu et incité d'une violence d'amour diuine, se offre promptement à faire toutes les œuures qui sont saintes et Chrestiennes, et iamais ne cesse de bien faire. Et celuy qui par sa foy ne sent les effectz merueilleux que nous auons dit cy dessus, que la foy inspirée faict au Chrestien, qu'il cognoisse hardiment, qu'il n'a pas la foy Chrestienne, et faict instance avec l'oraison à Dieu, qu'il l'à luy donne, disant: Seigneur, ayde nostre incredulité. Et quand il oyt dire, que la seule foy iustifie, qu'il ne se

trompe point, disant, Qu'ay-ie que faire de me trauailler à faire des bonnes œuures, il suffit de la foy pour m'enuoyer en Paradis. A celuy là ie respondz, que la seule foy nous enuoye en Paradis: mais qu'il se donne bien garde, que les Diables laqu. i. croyent aussi, et que ilz tremblent, comme dit Saint Iaques. O pouure homme, iras tu auec eux en Paradis? Par ceste faulse conclusion tu peux congnoistre, mon frere, en quelle erreur tu es, car tu penses auoir la foy qui iustifie, et tu ne l'as pas. Tu te dis estre riche et n'auoir besoing de chose aucune, et ne voys pas que tu es pouure, miserable, aueugle, et nud. Ie te persuade d'acheter de Dieu de l'or qui soit tout embrasé de feu, c'est à sçauoir la vraye foy embrasée de bonnes œuures, afin que tu deuiennes riche, et que tu te vestes d'habillemens blancs, à sçauoir de l'innocence de Christ, à celle fin que la vergongne de ta nudité, qui est la grande ordure de tes pechés, ne soit veuë de tout le monde. Doncques la foy qui iustifie est comme vne flamme de feu, laquelle ne peut sinon ietter splendeur. Et tout ainsi que la flamme Naifue comparaison. brusle le boys, sans l'ayde de la lumiere, ce neantmoins la flamme ne peut estre sans la lumiere, ainsi est il tout vray, que la seule foy estainct et brusle les pechez sans l'ayde des œuures, et toutes fois ceste foy ne peut estre sans les bonnes œuures. Parquoy tout ainsi que si nous voyons vne flamme de feu, qui ne luyse point, nous cognoissons soudainement icelle estre vaine, et paincte: aussi quand nous ne voyons aucune

Iaques ii.
Comme se
doit en-
tendre la
sentence de
S. Iaques
touchant les
œuvres.

Diuine com-
paraison.

lumiere de bonnes œuvres en quelqu'un, c'est signe que celui la n'a point la vraye foy inspirée, laquelle Dieu donne à ses esleuz, pour les iustifier et glorifier. Et tiens pour ferme que Saint Iaques l'entendoit ainsi quand il disoit: Monstre moy ta foy par les œuvres, et ie te monstreray par mes œuvres la foy que i'ay: entendant que celui qui s'est plongé en l'ambition, et plaisir de ce monde, combien qu'il dye qu'il croit, il ne croit point, puis qu'il ne monstre point en foy effectz de la foy. Nous pouons aussi accompagner ceste sainte foy à la Diuinité, qui estoit en Iesus Christ, lequel estant vray homme (mais sans peché) faisoit choses admirables, guarissant les malades, illuminant les aueugles, cheminant sur l'eau, et ressuscitant les mors: mais ces œuvres là miraculeuses n'estoient point la cause et occasion qu'il estoit Dieu: car auparauant qu'il feist aucune de ces choses, il estoit Dieu, et Filz legitime et vnique de Dieu: et pour se faire Dieu, il ne luy estoit point necessaire de faire ces miracles là, mais pour autant qu'il estoit Dieu il les faisoit. Parquoy les miracles ne faisoient point que Iesus Christ fust Dieu, mais demonstroyent apertement qu'il estoit Dieu. Pareillement la vraye foy est vne diuinité en l'ame du Chrestien, lequel fait de merueilleuses œuvres, et iamais ne se lasse de bien faire: mais ces œuvres là ne sont point cause que le Chrestien est Chrestien, à sçauoir, iuste, bon, saint, et agreable à Dieu: et pour deuenir tel, ne luy estoit point de besoing faire ces bonnes

œuvres: mais pource qu'il est Chrestien par la foy, comme Iesus Christ homme par la diuinité estoit Dieu, il fait toutes ces bonnes œuvres, lesquelles ne font point que le Chrestien soit iuste, et bon: mais demonstrent qu'il est bon, iuste, et saint. Ainsi doncques comme la diuinité de Iesvs Christ estoit la cause qu'il faisoit les miracles: aussi la foy, ouurante par dilection, est la cause des bonnes œuvres que fait le Chrestien. Et tout ainsi que l'on disoit de Iesus Christ, il a fait vn tel miracle, et vn tel, ces miracles, outre ce qu'ilz glorifioyent Dieu, estoyent aussi vn grand honneur à Iesus Christ, comme homme: lequel estant obeissant iusques à la mort fut recompensé de Dieu, en la resurrection, luy estant donnée toute puissance au ciel et en la terre, laquelle auparauant (comme homme) il n'auoit pas: et cela il merita par l'vnion que le Verbe Diuin a avec l'humanité de Christ. Ainsi fait la foy au Chrestien, laquelle par l'vnion qu'elle a avec l'ame, ce qui est à l'vn, l'attribue à l'autre: dont vient que l'Escripture sainte promet au Chrestien la vie eternelle, par ses bonnes œuvres, pource que les bonnes œuvres sont fructz et tesmoignage de la viue foy, et procedent d'elle, comme la lumiere de la flamme du feu, ainsi que nous auons dit cy dessus. Et ceste sainte foy embrasse Iesus Christ, et l'vnit avec nostre ame; et tous trois, à sçauoir la foy, Iesus Christ, et l'ame deuiennent vne mesme chose, en maniere que ce que merite Iesus Christ, l'ame le merite pareillement. Et pourtant dit

Sainct Augustin, que Dieu couronne en nous ses dons. De ceste vnion de l'ame avec Iesus Christ rend bon tesmoignage iceluy Christ, faisant son oraison au Pere pour ses Apostres, et pour ceux qui deuoyent croire en luy par leur parole. Ie ne prie point, dit il, seulement pour eux : mais aussi pour ceux là qui croyront en moy par leur parole, à celle fin que tous soyent vne mesme chose, comme toy, mon Pere, es en moy, et ie suis en toy, pareillement qu'eux aussi soyent en nous vne mesme chose, et que le monde croye que tu m'as enuoyé, et ie leur ay donné la gloire que tu m'auois donnée, afin qu'ilz soyent vne mesme chose, comme nous sommes toy et moy. Parquoy il appert clerement, que si nous croyons à la parole des Apostres, lesquelz preschoyent Iesus Christ, mort pour noz pechez, et resuscité pour nostre iustification, nous deuenons vne mesme chose avec luy : lequel estant vne seule chose avec Dieu, sommes aussi par le moyen de Iesus Christ vne mesme chose avec Dieu. O gloire admirable du Chrestien ! auquel il est ottroyé par la foy, de posseder ces biens indicibles, que les anges desirent veoir. Par ces mesmes propos l'on peut clairement cognoistre la difference qu'il y a entre nous et ceux qui deffendent la iustification de la foy et des œuures. Et sommes conformes en cela, que nous établissons les œuures, affermant que la foy qui iustifie ne peut estre sans bonnes œuures, et que ceux qui sont iustifiez sont ceux qui font les bonnes œuures, lesquelles se peuuent vrayement

Jean. xvii.

Rom. iv.

Rom. iv.

2 Cor. vi.

Pier. ii.

appeller bonnes. Mais nous sommes differens en cecy, que nous disons que la foy sans l'ayde des œuvres iustifie : et la raison est prompte, pource Galat. iii. que par là foy nous vestons Iesus Christ, faisons nostre la iustice et sainteté sienne. Or puis qu'ainsi est que par la foy nous est donnée la iustice de Christ, nous ne pouons estre tant ingratz, auengles, et meschans, que ne croyons que icelle ne soit assez suffisante à nous faire agreables et iustes deuant Dieu. Et disons avec l'Apostre, Si le sang des taureaux, et des boucz, Hebr. ix. et la cendre de la vache respandue sanctifie les maculez, quant à la purification de la chair : combien plus le sang de Iesus Christ, lequel par le Saint Esprit eternal s'est offert soy mesme immaculé à Dieu, purgera noz consciences des œuvres mortes pour seruir à Dieu viuant ? Or ie prie maintenant tout bon et deuot Chrestien de bien iuger, laquelle de ces deux opinions soit la plus vraye, la plus sainte, et plus digne d'estre preschéé, ou la nostre qui illustre le benefice de Iesus Christ, et abbaïsse l'arrogance humaine, qui veut exalter ses œuvres contre la gloire d'iceluy ; ou l'autre, laquelle, disant que la foy de soy mesme ne iustifie point, obscurcit la gloire et le benefice de Iesus Christ, et enfle l'orgueil humain, lequel ne peut endurer d'estre iustificié gratuitement, sans aucun sien merite, par Iesus Christ nostre Seigneur. Mais ilz diront, c'est vn grand esguillon aux bonnes œuvres, de dire, que l'homme par leur moyen se fait iuste deuant Dieu. Ie leur respondz, que

nous confessons aussi, que les bonnes œuvres sont agreables à Dieu, et que par sa pure grace et liberalité il les recompense en Paradis: mais nous disons, que celles sont vrayement les bonnes œuvres, lesquelles, comme dit aussi S. Augustin, sont faites par ceux là, qui sont iustifiez par la foy, pource que si l'arbre n'est bon, il ne peut faire bon fruit. Et dauantage, que ceux qui sont iustifiez par la foy se cognoissans estre iustes par la iustice de Dieu, acquise en Iesus Christ, ne font point marchandise de leurs œuvres avec Dieu, pretendans d'acheter avec icelles leur telle quelle iustification: mais estans enflammez de l'amour de Dieu, et desireux de glorifier Iesus Christ, lequel les a iustifiez, leur donnant tous ses meritez et richesses, ilz mettent toute leur entente et estude à faire la volonté de Dieu, et combattent virilement, comme leur amour propre, contre le monde et le Diable. Et quand ilz tombent par fragilité de la chair, ilz se relieuent soudainement tant plus desireux de bien faire, et tant pluz enamourez de leur Dieu: considerant que leurs pechez ne leurs sont point imputez par luy, à cause de ce qu'ilz sont incorporez en Iesus Christ, lequel a satisfait sur l'arbre de la croix pour tous ses membres, et tousiours intercede pour eux enuers le Pere eternal: lequel pour l'amour de son vnique Filz, les regarde tousiours avec vn visage bening, et les gouerne et deffend, comme treschers enfans, et à la fin leur donne l'heritage celeste, les faisant conformes à la glorieuse image

Rom. viii.

Rom. viii.

de Christ. Ces amoureux esguillons sont ceux qui poulsent les vrayz Chrestiens à faire les bonnes œuures, lesquelz considerans que par la foy ilz sont deuenuz enfans de Dieu, et participans de la nature diuine, sont incitez par le S. Esprit qui habite en eux, à viure comme il conuient à enfans de si grand Seigneur, et ont grand honte de ne garder la beauté de leur celeste noblesse : et pourtant ilz mettent tout leur estude à l'imitation de leur frere premier nay Iesus Christ, viuans en grande humilité et mansuetude, cherchans en toute chose la gloire de Dieu, mettans leur ame pour leurs freres, faisans bien à leurs ennemys, se glorifians aux ignominies, et en la croix de nostre Seigneur Iesus Christ, et disent avec Zacharie : Gala. vi. Luc. ii Nous sommes deliurez de la main de noz ennemys, afin que sans aucune crainte nous seruions à Dieu, en sainteté et iustice deuant luy tous les iours de nostre vie. Ilz disent avec Saint Paul, La grace du Seigneur est apparue, à celle fin qu'estant toute mauuaistié en nous annihilée avec tous les desirs humains, avec toute sobriété, sainteté, et bonté, nous viuions en ce siecle, attendans la bien heureuse esperance, et l'apparition de la gloire du grand Dieu et Sauueur. Celles et autres semblables pensées, desirs, et affections fait la foy inspirée es ames de ses iustifiez ; et qui ne sent en son cœur, en tout, ou en partie, ces diuines affections et effectz, mais est dédié à la chair et au monde, se tienne pour asseuré qu'il n'a point encores la foy qui iustifie, et n'est pas

Rom. viii.

Gala. iii.

membre de Christ, pour ce qu'il n'a pas l'Esprit de Christ, et conséquemment n'est point des siens, et qui n'est de Christ n'est pas Chrestien. Que desormais donc la prudence humaine cesse de oppugner la iustice de la tressaincte foy, et donnons toute la gloire de nostre iustification aux merites de Iesus Christ, duquel nous sommes vestus par la foy.

¶ *En quelle sorte le Chrestien est vestu de Iesus Christ.*

CHAP. V.

COMBIEN que par les choses dessus dictes on puisse assez clairement entendre, comment le Chrestien se peut vestir de Iesus Christ: ce neantmoins nous en voulons encores parler quelque petit, sçachans qu'au bon et fidelle Chrestien ne peut sembler ennuyeux ne moleste parler du luy, combien que la chose fust par mille fois repliquée. Je dy donques, que le Chrestien cognoist Iesus Christ estre sien par la foy, ensemble toute sa iustice, sainteté, et innocence. Et tout ainsi que quand quelque vn se veut presenter à quelque grand seigneur ou prince, il met peine de s'accoustrer de quelques beaux et precieux accoustremens, et aussi quand le Chrestien est aorné et vestu de l'innocence de Iesus Christ et de toutes ses perfections il se presente asseurement deuant

Dieu et Seigneur de l'univers: se considerant au merite d'iceluy, tout tel que s'il eust acquis tout ce que Iesus Christ a merit  et acquis. Et certainement la foy faict que nous possedons Iesus Christ, et tout ce qui est de luy, comme chascun de nous possede sa propre robbe. Et pourtant se vestir de Iesus Christ n'est autre cas, que tenir pour certain, que Christ est tout nostre, comme il est veritablement, si nous le croyons ainsi, nous tenans tous assurez, que par ceste celeste robbe sommes receuz agreables deuant Dieu: car la chose est plus que certaine, que luy, comme tres bon Pere, nous a donn  son enfant, et veut que toute sa iustice, et tout ce qu'il est, qu'il peut, et qu'il a faict, soit en nostre pouuoir et iurisdiction, en maniere qu'il nous soit licite de nous glorifier, comme si nous avec noz propres forces l'eussions faict, acquis, et merit . Et quiconque cela croit, trouuera que sa creance est bonne et veritable, comme nous auons demonstr  cy dessus. Doncques le Chrestien doit auoir vne ferme foy et persuasion, que tous les biens, toutes les graces et richesses de Iesus Christ sont siennes: pource que si Dieu nous a donn  Iesus Christ mesme, comment ne nous auroit il donn  toute chose avec luy? Or si cela est tout vray, comme il est vray, le Chrestien peut dire avecques verit : Je suis enfant de Dieu, Iesus Christ est mon frere. Je suis seigneur du ciel, et de la terre, et des enfers, et de la mort, et de la Loy: pource que la Loy ne me peut accuser, ne donner malediction, estant la

Rom. viii.

Ezec. xxxvi.

iustice de Dieu deuenue mienne. Et ceste foy est celle seule qui faict appeller l'homme Chrestien, et le vestir de Iesus Christ, comme nous auons dit dessus. Et cela se peut hardiment appeller vn mystere bien grand, soubz lequel sont contenues les choses merueilleuses, et non ouyes du grand Dieu, lesquelles ne peuuent penetrer au cœur de l'homme, si premierement Dieu ne le mollifie avecques sa sainte grace, comme il promet de faire par son Prophete, disant: Je vous donneray vn cœur nouveau, et mettray au millieu de vous vn esprit nouveau, et vous osteray le cœur de pierre de vostre chair, et vous donneray vn cœur de chair. Celuy doncques lequel ne croit en ceste maniere, que Iesus Christ soit sien, avecques tous les biens qu'il possede, celuy ne se peut appeller vray Chrestien, ne iamais ne pourra auoir la conscience paisible ny ioyeuse: ne bon et ardent courage à bien faire, et defaudra facilement à faire des bonnes œuvres: et dauantage ne les pourra iamais faire vraiment bonnes. Ceste seule foy et confiance que nous auons aux merites de Iesus Christ, faict les hommes vraiment Chrestiens, fors, allaigres, contens, et amoureux de Dieu, promptz à faire des bonnes œuvres, possesseurs du royaume de Dieu, et d'iceluy, treschers enfans, dedans lesquels veritablement le Saint Esprit habite. Quel cœur est si couard, si froid et vil, lequel considerant l'inestimable grandeur du don que Dieu luy a faict, luy donnant son Enfant, tant aymé, avec toutes ces perfections, ne se

enflamme avec vne ardeur et desir tresgrand d'estre semblable à luy en bonnes œuures : nous ayant aussi esté donné du Pere encores pour exemple, auquel nous deuons tousiours regarder, formans nostre vie en maniere, quelle soit vn patron de la vie de Iesus Christ, pource que comme dit S. Pierre, Iesus Christ a souffert pour nous, nous laissant exemple afin que nous suyuions ses traces. De ceste consideration vient l'autre maniere de soy vestir de Christ, laquelle nous pouuons appeller exemplaire, par ce que le Chrestien doit reigler toute sa vie à l'exemple de Iesus Christ, soy conformant avecques luy en tous ses faictz, parolles, et pensées : laissant la mauuaise vie passée, et s'aornant de la nouuelle, à sçauoir de celle de Christ. Parquoy disoit S. Paul, Iettons arriere de nous les œuures de tenebres, et vestons les armures de lumiere, non en banquetz, non en yurongnerie, non en lietz, et en lasciuetez, ny en contentions : mais vestez vous du Seigneur Iesus Christ. Et ne faites point de compte de la chair, ny de ses concupiscences. Et par cela le vray Chrestien amoureux de Iesus Christ, dit en soy-mesme, Puis que Iesus Christ, sans auoir besoin de moy m'a racheté avecques son propre sang, et est deuenu paoure pour m'enrichir ; pareillement ie veux donner mon bien et ma vie propre, pour l'amour et salut de mon prochain : et ainsi comme ie me suis vestu de Iesus Christ, par l'amour que il m'a porté, aussi ie veux que mon prochain en Iesus Christ, pour l'amour que ie luy porte à

Iesus Christ
le vray ex-
emple du
Chrestien.

1 Pier. ii.

Ephe. iij.
Rom. xv.

cause d'iceluy, se veste de moy, et pareillement de mes biens. Et s'il ne fait ainsi, aussi n'est il pas vray Chrestien. Car il ne peut dire, qu'il ayme Iesus Christ, s'il n'ayme ses membres, et les freres d'iceluy. Et si nous n'aymons nostre prochain, pour l'amour duquel Iesus Christ a respandu son propre sang, nous ne pouuons dire avecques verité que nous aymons Iesus Christ : lequel estant esgal à Dieu, fut obeissant au Pere, iusques à la mort de la croix : et nous a aimez et rachetez, se donnant soymesme à nous, avecques tout ce qu'il possède. En ceste mesme maniere, nous estans riches, et abondans des biens de Iesus Christ, deuons aussi estre obeissans à Dieu, à offrir et donner noz œuures, et toutes noz choses, voire nousmesmes, à noz prochains et freres en Iesus Christ : les seruans et aydans au besoing, et leur estre ainsi qu'un autre Christ. Et tout ainsi que Iesus Christ fut humble, et doux, et loing de tous debatz et contentions : aussi nous deuons mettre tout nostre estude en humilité et mansuetude : fuyans toutes noyses et courroux, et non moins celles qui consistent aux parolles et disputes, qu'en faictz. Et tout ainsi que Iesus Christ a enduré toutes les persecutions et confusions du monde, pour la gloire de Dieu : pareillement nous deuons en toute patience ioyeusement supporter les ignominies et persecutions, que font les faux Chrestiens, à tous ceux qui veulent fidelement viure en Iesus Christ : laquelle a mis son ame pour ses ennemis, et pour eux a prié en croix :

Philip. ii.

Mat. xii.

2 Tim. ii.

aussi nous deuons tousiours prier pour noz ennemis, et mettre volontiers la vie pour leur salut. Et cela est suyure les pas de Iesus Christ, comme dit Saint Pierre, car quand nous cognoissons Iesus Christ comme chose nostre, avec toutes ses richesses (laquelle chose est se vestir de Christ, et deuenir purs et netz de toute macule) il ne nous reste a faire autre chose, sinon glorifier Dieu, en imitans la vie de Iesus Christ, et faire tout ainsi à noz freres que Iesus Christ nous a fait: et mesmement quand nous sommes asseurez par sa parole, que tout ce que nous ferons à ses freres et les nostres, il l'accepte pour vn benefice fait à soy mesme, et sans nulle doute, puis que les vrayes Chrestiens sont membres de Iesus Christ, nous ne pouuons faire ny bien ne mal aux vrayes Chrestiens, que nous ne le facions pareillement à Iesus Christ, en tant qu'il s'esiouyt, ou souffre en ses membres. Doncques tout ainsi comme Iesus Christ est nostre vestement par foy, aussi par dilection et amour, nous deuons estre vestemens à noz freres, et auoir d'eux autant bonne cure, que nous auons de nostre corps: car ilz sont membres de nostre corps, duquel Iesus Christ est le chef. Et ceste est la diuine amour et charité, qui naist et vient de la vraye foy non faincte, laquelle Dieu inspire en ses esleuz. Et laquelle, comme dit Saint Pol, œuvre par charité. Mais pource que la vie de nostre Seigneur Iesus Christ, de laquelle nous nous deuons vestir, fut vne perpetuelle croix, pleine de tribulations, ignominies, et persecutions,

Rom. xii.
1 Tim. i.
Gala. iii.

Luc. ix.

La raison
principale
de nostre
croix.

Iean. xv.

Philip. iiii.

2 Cor. xii.

2 Cor. iv.

Galat. vi.

si nous nous voulons conformer à sa vie, il nous faut porter continuellement la croix, comme mesme il dit, Si aucun veut venir apres moy, qu'il mesprise soy mesme, et prenne vn chacun iour sa croix, et me suyue. Or la raison principale de ceste croix est, que nostre Dieu, avecques cestuy exercite, veut mortifier en nous les affections de nostre esprit, et les appetis de la chair: à celle fin que nous comprenions en nous mesmes celle grande perfection, en laquelle nous auons esté comprins par nostre Seigneur Iesus Christ, par l'incorporation, qui est en iceluy. Et veut que nostre foy, affinée comme l'or en sa fournaise de tribulations, resplendisse à sa louange. Et dauantage veut, qu'avecques noz infirmités nous illustrions sa grande puissance, laquelle le monde, en despit de soy, voit en nous, quand nostre fragilité deuient robuste parmy les tribulations et persecutions: et tant plus elle est combatuë et pressée, tant plus est forte et constante. Dont l'apostre Saint Paul dit: Nous portons ce thresor dedans des vaisseaux de terre, à celle fin que la sublimité de la puissance soit de Dieu, et non point de nous. De tous costez nous endurons tribulation, mais nous ne sommes point suffoquez: nous sommes paoures, mais nous ne sommes point abandonnez: nous souffrons persecution, mais nous ne sommes point delaissez: nous sommes mesprisez, mais nous ne perissons pas: ainsi nous portons tous les iours autour de nous la mortification de nostre Seigneur Iesus Christ en nostre corps, à celle fin

qu'aussi la vie de Iesus Christ soit manifeste en nous. Et puis qu'ainsi est, que nostre Seigneur Iesus Christ, et tous ses chers disciples ont glorifié Dieu avec les tribulations, embrassons le doncques ioyusement, aussi disans avecques l'Apostre Saint Pol: Dieu me vueille garder, que ie me glorifie, sinon en la croix de nostre Seigneur Iesus Christ: et faisons de sorte, que le monde cognoisse maugré soy, et voye avecques les yeux les effectz admirables que Dieu fait en ceux qui embrassent sincerement la grace de l'Euangile: faisons, dy ie, que les hommes du mond voyent avec combien grande tranquillité d'esprit les vrays Chrestiens supportent la perte de leurs biens, la mort de leurs enfans, les ignominies, et infirmité du corps, et les persecutions des faulx Chrestiens. Qu'ilz voyent aussi comme eux seulx adorent Dieu en esprit et verité, acceptans de ses mains tout ce qui leur aduiant, et tenans pour bon, iuste, et saint tout ce qu'il faict, en le louans tousiours, soit en prosperité, soit en aduersité: le remercians comme tresbon, et trespeneing Pere: et recognoissans pour vn tresgrand don du bon Dieu, d'endurer, et principalement pour l'Euangile, et pour l'imitation de Iesus Christ: mesmement scachant, que tribulation engendre patience, et patience l'espreuue, et l'espreuue l'esperance, et par l'esperance il n'y a personne de confus. Je dy que la patience engendre l'espreuue, par ce que ayant Dieu promis d'ayder aux tribulations à ceux qui se confient en luy, nous le cognoissons par

Rom. v.
En quelle
sorte la
patience
engendre
probatton.

Rom. viii.

2 Cor. i.

espreuue, cependant que nous demourons fortz et constans, et sustentez de la main de Dieu, ce que nous ne pourrions faire avecques noz forces : doncques par la patience nous experimentons que le Seigneur nous donne l'ayde, qu'il nous a promis au besoing, dont nostre esperance se confirme. Et seroit vne trop grande ingratitude de ne esperer pour l'aduenir vne telle ayde et faueur, que nous auons trouué par l'experience tant certaine et constante. Mais qu'est il besoing de tant de parolles ? Il nous doit suffire de sçauoir, que les vrays Chrestiens, par les tribulations se vestent de l'image de nostre Seigneur Iesus Christ crucifié, laquelle si nous portons volontiers, et de bon cœur, nous serons à la fin vestus de l'image de Iesus Christ glorieux : par ce que si comme les passions de Iesus Christ abondent, aussi par iceluy abondera la consolation, et si nous endurons ça bas pour quelque temps, nous regnerons aussi là sus avec luy sans fin.

¶ *Aucuns remedes contre la deffiance.*

CHAP. VI.

MAIS pource que le Diable et la prudence humaine taschent tousiours à nous despouiller de ceste tressainte foy, par laquelle nous croyons, qu'en Iesus Christ ont esté chastiez et punis tous noz pechez, et que par son tresprecieux

sang nous sommes reconciliez avec la maiesté de Dieu : il est bien de besoin, que le Chrestien ayt tousiours les armes appareillées pour se deffendre de ceste tresmauuaise tentation laquelle cherche depriuer l'ame de sa vie. Entre ses armes à mon iugement que les oraisons sont trespuissantes et bonnes. Et le frequent vsage de la saincte communion, et la memoire du saint baptesme, et de la predestination. Aux oraisons, nous pourrions bien dire avec le pere de ce paoure lunatique (duquel il est parlé en l'Euangile de Saint Marc): Seigneur Iesus, ayde nostre incredulité. Ou bien comme les Apostres: Seigneur, augmente nous la foy. Et si en nous regne vn continuel desir de croistre en foy, esperance, et charité, nous prierons continuellement, ainsi que nous ordonne Saint Paul. Car l'oraison n'est autre chose que vn feruent desir fondé en Dieu. Avec la memoire du baptesme nous nous asseurons d'estre purifiez avecques Dieu, par ce que Saint Pierre dit, que l'arche de Noé fut figure du baptesme. Parquoy tout ainsi que Noé fut sauué en l'arche du Deluge, par cela qu'il creut aux promesses de Dieu : aussi nous par la foy nous sommes sauuez au baptesme de l'ire de Dieu. Laquelle foy est fondée en la parole de nostre Seigneur Iesus Christ, lequel dit: Qui croira et sera baptizé, sera sauué: et à bon droict, car au baptesme nous vestons Iesus Christ, comme afferme l'apostre S. Paul, et consequemment nous sommes faictz participans de sa iustice et de tous ses biens: et soubz ceste

Rom. i.
Quatre re-
medes contre
la tentation
de la def-
fiance.

Marc. ix.

1 Thes. v.

Que c'est
que vraye
oraison.

1 Pier. iii.

Marc. xvi.

Galat. iii.

Rom. iv.

Psal. xxxvi.

precieuse robbe, les pechez que commet nostre fragilité, demeurent cachez et couuers, et ne nous sont point imputez: et (ainsi que dit l'Apostre S. Paul) à nous touche celle beatitude, que le Psalmiste dit: Bien heureux sont ceux ausquelz les iniquitez sont remises, et les pechez sont couuers. Bien heureux est l'homme auquel le Seigneur n'impute point le peché. Mais il faut bien que le Chrestien se donne garde de prendre la licence de pecher par ces parolles: car ceste doctrine n'appartient point à nul de ceux là, lesquels en se faisant honneur du nom de Chrestien, confessent de bouche Iesus Christ, et le nyent avec les faictz: mais elle touche aux vrayz Chrestiens, lesquels, encores qu'ilz combattent virilement contre la chair, le monde, et le Diable, toutesfois ilz tombent chacun iour, et sont contrainctz de dire, Seigneur, pardonne nous noz offenses. A ceux cy nous parlons pour les consoler et sustenter: à celle fin qu'il ne tombent en desespoir, comme si le sang de Iesus Christ ne nous lauoit de tout peché, et qu'il ne fut nostre aduocat, et la propitiation de ses membres. Et par ainsi quand nous serons sollicitez à douter de la remission de noz pechez, et que nostre conscience nous commencera à troubler, alors aornez de la vraye foy, deuons soudainement recourir au sang precieux de Iesus Christ, pour nous respendu sur l'autel de la croix, et distribué aux Apostres en la derniere cene, soubz le voyle du tressainct sacrement: lequel fut institué par Iesus Christ, à

celle fin que par nous fust celebrée la memoire de sa mort, et qu'auecques ce sacrement visible rendissions noz affligées consciences assurees de nostre reconciliation auecques Dieu: Le benoist Luc. xxii. Iesus Christ fait son testament, quand il dist, Marc. xvi. Cestuy est mon corps, lequel est donné pour vous: et cestuy est mon sang, lequel est du nouveau testament, qui est respandu pour plusieurs en la remission des pechez. Nous sçauons que le Galat. iii. testament (dit S. Paul) combien qu'il soit d'un homme, ce n'antmoins s'il est autentique, personne ne le mesprise, ou y adiouste chose aucune: et nul testament n'est vaillable deuant la mort du testateur, mais apres sa mort il a toute vigueur. Le testament donques de Iesus Christ, (auquel il promet la remission des pechez, la grace et beneuolence sienne, et du Pere,) et promet misericorde, et vie eternelle: et à celle fin qu'iceluy testament fust valide, il l'a confirmé auec son precieux sang, et auec sa propre mort. Dont Sainct Paul dit, que par cela Iesus Christ est mediateur du nou- Hebr. ix. ueau testament, afin qu'entreuenant la mort à la redemption de ces preuarications, lesquelles estoient soubz le premier testament, ceux qui sont appelez reçoient la promesse de l'eternel heritage, par ce que là ou il y a testament, il est necessaire qu'il y entreuienne la mort du testateur: car le testament est confirmé par mort, puis qu'il n'est de nulle valeur tandis que le testateur vit. Parquoy nous sommes trescertains et assurez par la mort de Iesus Christ, que son

Irenée liure I.

Iean. vi.

1 Cor. xi.

Que c'est
que ne dis-
cerner point
le corps du
Seigneur.

testament est vaillable, auquel toutes noz iniquitez nous sont pardonnées, et sommes faitz heritiers de la vie eternelle. Et en signe et foy de cela, il nous a laissé, en lieu d'un seau, ce diuin sacrement, lequel donne non seulement certaine confiance à noz ames de leur salut eternel, mais encores nous fait certains de l'immortalité de nostre chair, par ce que des maintenant elle est viuifiée par celle chair immortelle: et en vne certaine maniere deuient participante de l'immortalité d'icelle, et celuy qui par ceste foy est participant de ceste diuine chair, ne perira point eternellement. Mais à celuy qui en participe sans ceste foy, elle se conuertit en dangereux venin: par ce que tout ainsi que quand la viande corporelle trouue l'estomach empesché de mauuaises humeurs, il se corrompt pareillement, et porte grand dommage: aussi si ceste tressainte cene se trouue en vne ame vicieuse, et pleine de malice et infidelité, elle la precipite en certaine plus grande ruyne, non point par sa faute, mais pource qu'aux immundes et infideles toutes choses sont immundes, combien qu'elles soyent sanctifiées par la benediction du Seigneur. Car (comme dit Sainct Paul,) celuy qui mange de ce pain, et boit de ce calice indignement, est coupable du corps et du sang du Seigneur: boit et mange la damnation sienne, ne discernant point le corps du Seigneur. Et celuy ne discerne point le corps du Seigneur, lequel sans foy, et sans charité, vsurpe la cene du Seigneur: et parce qu'il ne croit point que ce

corps soit sa vie et la purgation de tous ses pechez, fait Iesus Christ mensonger, et conculque le Filz de Dieu, et tient comme chose prophane le sang du testament, par lequel il a esté sanctifié: et fait tresgrande iniure à l'esprit de la grace, et sera tresdurement puny de Dieu de ceste sienne infidelité et de ceste meschante hypoerisie. Car luy n'ayant point mis la confiance de sa iustification en la passion de nostre Seigneur et Sauueur Iesus Christ, ce neantmoins ilz reçoit ce tressainct sacrement, et fait profession de ne mettre sa confiance en nulle autre chose. Parquoy il accuse soyemesme, et est tesmoignage de sa propre iniquité, et luyemesme se condamne à mort eternelle, refusant la vie, laquelle Dieu luy promet en ce saint sacrement. Et en ce point, quand le Chrestien sent que ses ennemis le veulent surmonter, à sçauoir quand il commence à douter de n'auoir point receu la remission de ses pechez par Iesus Christ, et de ne pouuoir surmonter le Diable avec ses tentations; et que l'accusation de sa conscience douteuse le vient à suppediter, en maniere qu'il commence à craindre qu'enfer ne l'engloutisse; et que par l'ire de Dieu la mort ne l'ayt eternellement en ses liens:—alors que le bon Chrestien se sent en telle frayeur, qu'il voyse avec vn bon cœur et confiance à ce saint sacrement, et le reçoit deuotement, disant en son cœur, et respondant à ses ennemis: Je confesse que i'ay meritè mille enfers, et la mort eternelle, à cause des grans pechez que i'ay faictz; mais ce diuin

Qui recoit ce sacrement, confesse qu'il ne met sa confiance en nulle autre chose qu'au sang de Iesus Christ.

Rom. iv.

Psalm. iv.

sacrement, lequel ie reçois maintenant, me rend asseuré de la remission de toutes mes iniquitez, et de la reconciliation avec Dieu : car si ie regarde à mes œuvres, il n'y a point de doute, que ie ne me reconnoisse pecheur, et que ie ne me condamne moymesme : de sorte, que ma conscience ne sera iamais tranquille, si ie cuyde que par mes œuvres mes pechez me soyent pardonnez : mais si ie regarde aux promesses et aux paches de Dieu, lequel me promet remission de mes pechez par le sang de Iesus Christ, ie suis autant certain de l'auoir impetrée, et d'auoir sa grace, comme ie suis asseuré, que celuy qui a fait la promesse et les paches ne peut mentir ny tromper : et par ceste constante foy ie deuiens iuste de la iustice de Iesus Christ, par laquelle ie suis sauué, et ma conscience est tranquille. N'a-il pas donné son corps tresinnocent entre les mains des pecheurs pour noz pechez ? N'a-il pas respandu son sang pour lauer mes iniquitez ? Donc, o mon ame, pourquoy te contristes tu ? confie toy au Seigneur, lequel te porte tant d'amour, que pour te deliurer de la mort eternelle a voulu que son Filz vnique prinst mort et passion : lequel a prins sur soy-mesme nostre poureté pour nous donner ses richesses : il a mis nostre infirmité sur soy pour nous confermer en sa fermeté : il est deuenu mortel pour nous faire immortelz, et est descendu en terre, afin que nous montions au ciel : il est deuenu Filz de l'homme, ensemble avec nous, pour nous faire avec luy Enfans de Dieu. Donc,

qui sera celuy qui nous accusera? Dieu est celuy Rom. viii.
qui nous iustifie, qui nous condamnera? Iesus
Christ est mort pour nous, voire et ressuscité, et
iceluy sied à la dextre de Dieu, et intercede pour
nous: laissons doncques, o mon ame, les pleurs et
les souspirs.

Sus, louez Dieu mon ame, en toute chose,
Et tout cela qui dedans moy repose,
Louez son Nom tressainct, et accomply :

Psal. cii.

 Presente à Dieu louenges et seruices,
O toy mon ame : et tant de benefices
Qu'en as receu, ne les metz en oubly.

Ains le beneis, luy qui de pleine grace
Toutes tes grands iniquitez effaçe,
Et te guarit de toute infirmité :

 Luy qui rachete, et retire ta vie
D'entre les dents de mort pleine d'enuie,
T'environant de sa benignité.

Luy qui de biens à souhait, et largesse,
Emplit ta bouche : en faisant ta ieunesse
Renouueler comme à l'aigle royal.

 C'est le Seigneur qui tousiours se recorde
Rendre le droict, par sa misericorde,
Aux oppressez, tant est iuge loyal.

A Moyse, de peur qu'on ne foruoye,
Manifester voulut sa droicte voye,
Et aux enfans d'Israel ses hautz faictz.

 C'est le Seigneur enclin à pitié douce,
Prompt à mercy, et qui tard se courrouce :
C'est en bonté le parfait des parfaicts.

Il est bien vray, quand par nostre inconstance
Nous l'offensons, qu'il nous menace et tance ;
Mais point ne tient son cœur incessamment :
Selon noz maux point ne nous faict ; mais certes
Il est si doux, que selon noz dessertes
Ne nous veut pas rendre le chastiment.

Car à chascun, qui craint luy faire faute,
La bonté sienne il demonstre aussi haute,
Comme sont haultz, sur la terre, les cieux :
Aussi loing qu'est la part orientale
De l'occident, à la distance egale,
Loing de nous met tous noz faictz vicieux.

Comme aux enfans est piteux vn bon Pere,
Ainsi, pour vray, à qui luy obtempere,
Le Seigneur est de douce affection :

Car il cognoit dequoy sont faictz les hommes :
Il sait tresbien helas, que nous ne sommes
Rien, sinon poudre, et putrefaction.

Ainsi ha il eu misericorde de nous, nous donnant son Filz vnique. Avec ceste foy, avec ces remerciemens, avec telles, ou semblables pensées, nous deuons receuoir le sacrement du corps et du sang de nostre Seigneur Iesus Christ. En ceste maniere est dechassée toute crainte hors de l'ame chrestienne, et est la charité augmentée, la foy est confirmée, la conscience pacifiée, et iamais la langue ne se sent lassée de louer Dieu, et de luy rendre infinies graces de si grand benefice. Ceste est la vertu, l'efficace, et vnique confiance de

nostre ame. Ceste est la pierre sur laquelle la conscience edifiée ne craint ny tempeste, ny les portes d'enfer, ne l'ire de Dieu, ny la Loy, ny le peché, ny la mort, ny les Diables, ny aucune autre chose. Et pource que l'essence de la cene et table du Seigneur consiste en ce diuin sacrement, quand le Chrestien si trouue, il doit tenir tousiours l'œil fiché en la passion de nostre bening Sauueur, le contemplant d'un costé en la croix, chargé de tous noz pechez: et de l'autre costé Dieu, qui le punit et chastie, flagellant au lieu de nous son Filz vnique et bien aymé. O bien heureux celuy qui serre les yeux à tous autres spectacles ny ne veult veoir, ny entendre autre que Iesus Christ crucifié, auquel sont mis et posez tous les tresors de la sapience et science diuine: bienheureux, dy-ie, est celuy qui repaist son esprit de si diuine viande, et avec si douce et souueraine liqueur enyure son ame de l'amour de Dieu. Mais deuant que ie mette fin à ce propos, ie veux premierement aduertir le Chrestien, que Saint Augustin a de coustume d'appeller ce saint sacrement, lien de charité, et mistere d'vnité: et dit que qui reçoit le mistere de l'vnité, et ne garde point le lien de la paix, ne reçoit point le mistere pour soy, mais le tesmoignage à l'encontre de soy. Donc nous deuons sçauoir, que le Seigneur ordonne ce saint sacrement, non seulement pour nous rendre assurez de la remission de noz pechez: mais aussi pour nous enflammer à la paix et vnion, et à la charité fraternelle: car en ce

Pourquoy
fut ordonné
le saint
sacrement de
l'Eucharistie.
La paix
et vnion
Chrestienne

est démon-
strée par la
condition du
pain et du
vin.
1 Cor. x.

1 Cor. x.

Qui offense
vn des freres
de Christ,
offense Iesus
Christ mesme.

sacrement le Seigneur nous fait tellement participans de son corps, qu'il deuient vne mesme chose avecques nous, et nous avecques luy. Parquoy d'autant qu'il n'a que vn corps, duquel il nous fait participans, il est necessaire que nous aussi par vne telle participation deuenions tous vn mesme corps. Laquelle vnion est representée par le pain du sacrement, lequel tout ainsi qu'il est fait de plusieurs grains meslez, et confus, en maniere que l'un ne se peut discerner de l'autre, aussi nous debuons estre tellement conioinctz, et vnis en concorde d'esprit, qu'aucune diuision ny puisse entreuenir. Cela nous demonstre S. Paul, quand il dit : Le calice de la benediction, que nous benissons, n'est ce pas la communion du sang de Iesus Christ ? Le pain que nous rompons, n'est ce pas la communion du corps de Iesus Christ ? Plusieurs ne sommes qu'un pain, et un corps, par ce que tous participons d'un pain. Par ces choses receuans ceste tressainte communion, nous deuons considerer, que tous sommes incorporez en Iesus Christ, tous sommes membres d'un mesme corps, à sçauoir, membres de Iesus Christ, de sorte, que nous ne pouuons offencer, diffamer, ou mespriser aucuns de noz freres, que pareillement nous n'offensions, diffamions, et mesprisions iceluy nostre chef Iesus Christ : et ne pouuons auoir discorde avec noz freres, que par semblable moyen ne l'ayons avec luy. Et ne le pouuons aussi aymer, que ne l'aymions en noz freres. Autant de soing que nous auons de nostre corps,

autant en deuons nous auoir de noz freres Chrestiens, lesquelz sont membres de nostre corps. Et si comme nulle partie de nostre corps ne sent douleur aucune, laquelle ne se respande en toutes les autres parties, aussi ne deuons comporter que nostre frere sente aucun mal, lequel ne nous esmeue à compassion. Auec telles pensées nous deuons preparer à ce saint sacrement, excitans noz espritz auec vne ardante amour vers noz prochains. Car quel esguillon plus grand nous peult inciter à l'amour mutuelle, que de veoir que Iesus Christ, se donnant soy mesme à nous, non seulement nous inuite à nous donner l'un à l'autre, mais en tant qu'il se fait comme à nous tous, fait aussi, que tous nous, en luy, sommes vne mesme chose. Dont nous deuons desirer, et procurer qu'en tous nous autres soit vne seule ame, vn seul cœur, et vne seule langue, accordez, et vnis en pensées, en parolles, et en œuvres. Et fault tresbien noter, que toutes les fois que nous receuons ce saint et digne sacrement, nous nous obligeons à tous les offices de charité: de n'offenser aucunement noz freres Chrestiens, et ne laisser chose aucune qui leur puisse profiter, et ayder en leur nécessité. Et s'il en y a quelques vns qui viennent à ceste celeste table du Seigneur, estans diuisez, et alienez de leurs freres, ceux là se doiuent tenir pour certains qu'ilz le mangent indignement, et sont coupables du corps et du sang du Seigneur, et qu'ilz mangent et boient leur propre damnation: comme ainsi soit qu'il ne

Preparation
à receuoir le
saint sacre-
ment.

Celuy qui
communique
au sacrement
s'oblige à
tous les
offices de
charité.

Le but et
vraye fin pour
laquelle est
institué le
sainct sacre-
ment.

demeure point à eux, que le corps de Iesus ne soit desciré, et diuisé, estans diuisez par haine d'auec les freres, à sçauoir des membres de Iesus Christ, et n'ayans aucune part avec luy: ce neantmoins en receuant la sainte communion, monstrent de croire, que tout leur salut consiste en la participation et vnion de Iesus Christ. Allons doncques, mes freres, recevoir ce pain celeste pour celebrer la memoire de la passion du Seigneur, et pour substantier et fortifier, avec ceste memoire, la foy, et l'asseurance de la remission de noz pechez, et pour exciter les espritz, et noz langues, à louer et sublimer la bonté infinie de nostre Dieu, et finalement pour nourrir la charité fraternelle, et icelle tester l'un à l'autre par l'estroicte vnion que nous auons tous au corps de Iesus Christ nostre Seigneur. Oultre l'oraison, et la memoire du baptesme, et le frequent vsage de la tressainte communion, c'est vn tresbon remede contre la deffiance et crainte, laquelle n'est point amyé de la charité Chrestienne, la memoire de nostre predestination, et election à vie eternelle, fondée en la parolle de Dieu: laquelle est l'espée du Saint Esprit, avec laquelle nous pouuons renuerser noz ennemis. Resiouissez vous, dit le Seigneur, de ce que voz noms sont escripts au ciel. Il n'y a nulle plus grande ioye en ceste vie, ne qui console plus le Chrestien affligé, et tenté, ou tombé en quelque peché, que la memoire de la predestination: et l'asseurance d'estre vn de ceux là desquelz les noms sont escriptz au liure de vie, et qui ont esté

esleuz à estre conformes à l'image de Iesus Christ. O consolation indicible de celuy qui a ceste foy, et qui considere continuellement en son cœur ceste tresdoulce predestination, par laquelle il sçait, que combien qu'il tombe souuentesfois, ce neantmoins Dieu son Pere, lequel l'a predestiné à vie eternelle, le soustient, et luy tend tousiours la main. Et dit tousiours en soy mesme: Si Dieu m'a esleu, et predestiné à la gloire de ses enfans, qui me pourra empescher? Si Dieu est pour nous, dit S. Pol, qui sera contre nous? Ainçois, à fin que la predestination soit accomplie en nous, il a enuoyé son Filz bien aymé, lequel nous est vn arre, et vn gage tresseur, que nous qui auons accepté la grace de l'Euangile, sommes enfans de Dieu, esleuz à vie eternelle. Ceste sainte predestination maintient le vray Chrestien en vne continue ioye spirituelle, accroist en luy l'estude des bonnes œuvres, l'enflamme de l'amour de Dieu, et le fait ennemy du monde, et de peché. Qui sera celuy si fier et endurcy, lequel sachant que Dieu par sa misericorde l'a fait eternellement son enfant, ne soit incontinent enflammé de l'amour de Dieu? Qui sera celuy de si vil et petit courage, qui n'estime toutes les delices, tous les honneurs, et toutes les richesses du monde, autant que vne orde fange, sachant que Dieu l'a fait citoyen du ciel? Et ceux là sont ceux lesquelz vrayement adorent Dieu en esprit et verité, receuans toutes choses prosperes et aduerses de la main de Dieu leur Pere, le louans et remerciens tousiours de

Psal. xxxvi.
Rom. viii.

Celuy qui
reçoit l'Euan-
gile est certain
d'estre predes-
tiné.
Les effectz
qui procedent
de la cognois-
sance de
nostre pre-
destination.

tout, comme Pere bon, iuste, et saint en toutes ses œuvres. Et ceux cy estans enflammez de l'amour de Dieu, et armez de la cognoissance de leur predestination, ne craignent la mort, ny le peché, ny le Diable, ny l'enfer : et ne sçauent que c'est de l'ire de Dieu, car ilz ne voyent en Dieu autre chose qu'amour et charité paternelle enuers eux. Et s'ilz ont des tribulations, ilz les acceptent, comme fauoris de leur Dieu, et crient avec Saint Paul : Qui est ce qui nous separera de la charité de Dieu ? seront ce les tribulations, ou angoisses, ou persecutions, ou faim, ou nudité, ou peril, ou le glaive ? comme il est escript : Par toy nous mourons tous les iours, nous sommes estimez comme brebis d'occision ; mais en toutes ces choses nous auons la victoire par celuy qui nous a aymez. Parquoy S. Iean ne disoit pas en vain, que les vrayz Chrestiens ont bonne cognoissance, qu'ilz doiuent estre sauuez, et glorifiez : et que par ceste confiance ilz se sanctifient, comme Iesus Christ est saint. Et quand Saint Paul exhorte ses disciples à la bonne et sainte vie, il a de coustume de leur ramentenir leur election, et predestination, comme chose de tresgrande efficace à exciter l'amour de Dieu, et l'estude des bonnes œuvres aux espritz des vrayz Chrestiens. Et le bon Seigneur Iesus, pour ceste mesme raison, parloit publiquement de ceste sainte predestination, sachant de combien grande importance est la cognoissance d'icelle à l'edification des esleuz. Mais par aduenture tu me diras : le cognoy bien

Rom. viii.

1 Iean. iii.

Ephes. i.

que ceux, les noms desquelz sont escripts au ciel, ont occasion de viure en perpetuelle ioye, et de glorifier Dieu auecques parolles et oeures : mais ie ne sçay pas si ie suis de ce nombre, et pource ie vy en perpetuelle crainte ; et mesme par ce que ie me cognoy mout debile et fragile à pecher, de la violence duquel ne me puis tant deffendre, que tous les iours ie ne demeure vaincu. Et dauantage me voyant souuentesfoys affligé, et greué de diuerses tentations, me semble quasi veoir de mes yeux l'ire de Dieu qui me flagelle. Pour respondre à ces tiennes doutes, ie respond, mon frere trescher, que tu dois estre tout asseuré, que tout cela ne sont que tentations du Diable, lequel par toute voye cherche de nous despouiller de celle foy, et confiance qui naist de la foy, et qui nous rend asseurez de la beniuolence de Dieu. Il s'efforce de deuestir nostre ame de ceste precieuse robbe, car il sçait que nul n'est vrayement Chrestien, s'il ne croit aux parolles de Dieu lequel promet la remission de tous pechez, et la paix à quiconques accepte la grace de l'Euangile. Je veux dire, que celuy lequel par ces promesses de Dieu ne se persuade certainement que Dieu luy est Pere propice et fauorable, et qui auec ferme confiance n'attend de luy l'heritage du royaume celeste, vrayement n'est pas fidele, et se rend totalement indigne de la grace de Dieu. Dont Sainct Paul dit, que nous sommes le temple de Dieu ; mais que seulement nous maintenions ferme la confiance et gloire de nostre esperance

Hebr. iiii.

- Heb. x. iusques à la fin. En vn autre lieu, il nous enhorte de ne ietter point la nostre confiance, laquelle a grand pris de retribution. Et pourtant, mes freres, mettons tout nostre estude à faire la volonté de Dieu, comme bons enfans, et nous gardons de pecher tant que nous pourrons. Et si toutesfois nous venons à pecher par nostre fragilité, ne nous mettons pas incontinent en la teste que nous sommes vaisseaux d'ire, ou du tout abandonnez du Saint Esprit: car nous auons, deuant le Pere, Iesus Christ nostre iuste aduocat, lequel est la propitiation pour noz pechez. Souuenons nous de l'opinion de Saint Augustin, lequel dit, que nul des saintz n'est iuste, ny sans peché: et toutesfois, il ne laisse pas d'estre iuste et saint, mais qu'il retienne, avec l'affection, la sainteté. Et pourtant si nous auons des afflictions et tribulations, ne pensons pas que Dieu nous les enuoye pource qu'il nous soit ennemy, mais pource qu'il nous est tresbening Pere. Le Seigneur (dit Salomon) chastie celuy qu'il ayme, et flagelle tout enfant qu'il reçoit. Parquoy si nous auons accepté la grace de l'Euangile, par laquelle l'homme est receu de Dieu pour enfant, nous ne deuons point douter de la grace et beniuolence de Dieu. Et cognoissans que les parolles de Dieu, et l'imitation de la vie de Iesus Christ nous delecte, deuons fermement croire que nous sommes enfans de Dieu, et temple du bon Saint Esprit: car ces choses ne se peuuent pas faire par vertu de la prudence humaine, mais sont dons du Saint
- Les afflictions ne sont point signes de reprobation.
- Prou. v.
- Vray signe pour cognoistre les enfans de Dieu.

Esprit, lequel habite en nous par foy. Et est comme vn seau, lequel est autentique et séele en noz cœurs les promesses de Dieu, l'assurance desquelles il nous a auparauant imprimée en l'esprit. Et nous est donné, comme vn arre, pour icelles establir et confirmer. Apres que vous auez creu (dit l'Apostre S. Paul) vous estes séelez au Saint Esprit de promesse, lequel est l'arre de nostre heritage. Or voyez donc comme il nous monstre par cela que les cœurs des fideles sont imprimez du S. Esprit, comme d'un seau, tellement qu'il appelle le Saint Esprit, Esprit de promesse, pource qu'il approuue la promesse de l'Euangile; lequel, comme nous auons dit plusieurs fois, est vne heureuse nouuelle, laquelle promet la remission des pechez et la vie eternelle à ceux qui croient qu'en Iesus Christ ont esté effacez tous leurs meffaitz. Nous tous qui croyons en Iesus Christ (dit S. Paul) sommes enfans de Dieu, et pource que nous sommes enfans, Dieu a enuoyé l'Esprit de son Enfant en nostre cœur, lequel crie Pere, Pere. Et aux Romains: Ceux là (dit il) qui sont guydez par l'Esprit de Dieu sont enfans de Dieu: car vous n'auiez point receu derechef l'esprit de seruitude en crainte; mais auez receu l'esprit d'adoption, par lequel nous crions Pere, Pere. Car certainement celuy mesme Esprit rend tesmoignage ensemble avec le nostre que nous sommes enfans de Dieu. Et si doncques nous sommes enfans, aussi sommes nous heritiers. Et faut bien noter qu'en ces deux lieux S. Paul parle

Ephes. ii.

Pourquoy
c'est que
l'Apostre
appelle le
S. Esprit de
promesse.

Galat. iii.

Rom. viii.

clairement, non point de reuelation aucune speciale, mais du tesmoignage que communement le Saint Esprit fait à tous ceux qui acceptent la grace de l'Euangile. Si donc le S. Esprit nous assure que nous sommes enfans et heritiers de Dieu, pourquoy douterons nous de nostre predestination? Iceluy dit en celle mesme epistre :

Rom. viii. Ceux qu'il a predestinez, il les a aussi appelez; et ceux qu'il a appelez, il les a aussi iustifiez; et ceux qu'il a iustifiez, il les a aussi glorifiez. Que dirons nous donques sur ces choses? Si Dieu est pour nous, qui sera contre nous? Et par ainsi, si ie cognoy clairement que Dieu m'a appellé en me donnant la foy et les effects de la foy, à sçauoir la paix de la conscience, la mortification de la chair, et la viuification de l'esprit, ou en tout ou en partie, parquoy doy-ie douter de n'estre predestiné? Et dauantage, nous disons avec Saint Paul, que tous les vrayz Chrestiens, à sçauoir ceux qui croient à l'Euangile, reçoquent non pas l'esprit de ce monde, mais l'Esprit qui vient de Dieu; par l'inspiration duquel ilz sçauent les choses qui leur ont esté données de Dieu. Quelle merueille est ce donques si nous sçauons que Dieu nous à certainement donné vie eternelle? Mais il en y a aucuns qui disent, que nul ne doit estre tant arrogant de soy glorifier d'auoir l'Esprit de Dieu. Et ceux cy le disent d'une telle sorte, comme si le Chrestien se glorifioit de l'auoir pour ses merites, et non pas [par] la seule et pure misericorde de Dieu: et comme si c'estoit arrogance se

Vray signe de predestination.

1 Cor. ii.

confesser estre Chrestien : et comme si aucun pouuoit estre Chrestien sans auoir l'Esprit de Iesus Christ: ou que sans vraye hypocrisie nous puis-
Rom. viii.
 sions dire Iesus Christ nostre Seigneur, ou appeller Dieu nostre Pere, si le Saint Esprit ne nous esmeut le cœur et la langue à proferer de si douces parolles. Et neantmoins ceux cy qui nous tiennent arrogans, pour ce que nous disons que Dieu nous donne son Saint Esprit avec la foy, ne nous defendent pas de dire chascun iour Nostre Pere, ains nous le commandent. Mais ie voudroye que ilz me donnassent responce comme il est possible de separer la foy d'avec le Saint Esprit, veu que la foy est vne œeuve propre du Saint Esprit ? Si
1 Cor. xli.
 c'est arrogance de croire que le S. Esprit soit en nous, pourquoy est ce que Sainct Paul commande aux Corinthiens qu'ilz esprouuent eux mesmes, s'ilz ont la foy, affirmant qu'ilz sont reprouuez, s'ilz ne congnoissent que Iesus Christ est en eux ?
Celuy n'est pas Chrestien qui ne se glorifie de auoir le Saint Esprit.
2 Cor. xliii.
 Mais vraiment c'est vne grande cecité d'accuser d'arrogance les Chrestiens, qui se osent glorifier de la presence du Saint Esprit, sans laquelle gloire la Chrestienté ne peut aucunement consister. Mais Iesus Christ ne peut mentir, lequel dit que son Esprit est incogneu au monde, et que
Jean xiv.
 seulement ceux le congnoissent dedans lesquelz il habite. Que ceux cy doncques commencent à deuenir Chrestiens, et qu'ilz ostent les esprits Hebraïques, et qu'ilz embrassent à bon escient la grace du Sainct Euangile : et alors ilz congnoistront que les vrayz et bons Chrestiens ont le

Eccles. vi.

1 Cor. iv.
L'homme
peut sçavoir
qu'il est en la
grace de
Dieu.

Par les acci-
dens on ne
doit iuger
qui est en la
bonne ou
male grace
de Dieu.

Saint Esprit, et que ilz congnoissent de l'auoir. Mais aucun me pourroit dire que le Chrestien ne peut sçavoir aucunement, sans particuliere reuelation, qu'il est en la grace de Dieu, et consequemment ne peut sçavoir s'il est predestiné ou non. Et pourroit alleguer principalement les parolles de Salomon: L'homme ne sçait s'il est digne de hayne, ou d'amour. Et celle de l'Apostre Saint Pol aux Corinthiens: Je ne me sens coupable de chose aucune, ce neantmoins pour cela ie ne me sens pas iustificié. Il me semble d'auoir assez clairement démontré par les parolles de l'Escripture Sainte que celle opinion est faulse; il reste seulement à monstrier en brief que ces deux autoritez, sur lesquelles elle est principalement fondée, ne se doiuent entendre en cestuy sens. Quand à la sentence de Salomon, combien qu'elle ne soit assez fidelement traduicte en la commune translation, ce neantmoins il n'y a homme si lourd, qu'en lisant tout le discours de Salomon ne puisse clairement veoir qu'il veut dire, que si aucun veult iuger par les accidens, qui suruiennent en ceste vie, qui est aymé ou hay de Dieu, il se trauaille en vain, veu que les mesmes accidens qui suruiennent au iuste aduiennent aussi aux meschans: au sacrificeur aussi bien que à celuy qui ne sacrifie point: et aussi tost au bon comme au pecheur. Dont on peut recueillir que Dieu ne demonstre iamais son amour à ceux ausquelz il donne des prosperitez exterieures. Et que pareillement il ne demonstre pas sa hayne vers ceux là

lesquelz il afflige. Vous semble il doncques, mes freres treschers en Iesus Christ nostre Seigneur, que l'on doieue conclure que l'homme ne peut estre certain de la grace de Dieu, pour autant que ceste assurance ne se peut comprendre par les diuers accidens qui suruiennent vn chacun iour en ces choses transitoires et temporelles? Vn peu deuant Salomon dit qu'on ne peut discerner en quoy est differente l'ame de l'homme et celle d'une beste; car on voit mourir l'homme et la beste en vne mesme maniere. Voudrions nous doncques par cest accident exterieur conclure, que la persuasion, que nous auons conceuë de l'immortalité de l'ame, soit fondée en coniecture seulement? Certes nenny, et seroit grande folie de se trauailler en chose tant notoire. Et touchant les parolles de Saint Pol, ie dy, que parlant de l'administration de l'Euangile, dit qu'il ne sçait point d'auoir erré en icelle; mais que pour cela il n'est pas certain d'en auoir fait son entier deuoir, et d'auoir acquis en icelle louenge de iustice enuers Dieu comme s'il auoit fait tout ce qu'il appartendroit, et qui auroit esté conuenable à vn fidele dispensateur, lequel comme iuste et discret, parlant de son office, ne s'oseroit iustifier, et affermer d'auoir satisfait à son deuoir et à la volonté de son Seigneur, mais remettroit tout cela au seul iugement de son Seigneur. Et vrayement celuy qui lira ces parolles de l'Apostre Saint Pol, et considerera avec quelque iugement les parolles precedentes, et pareillement les subsequentes,

il ne doutera point que cestuy ne soit le vray sens. Je sçay bien qu'aucuns exposans ces parolles de l'Apostre Saint Paul disent, que combien qu'il cogneust n'auoir en soy nul peché, ce neantmoins il ne sçauoit point s'il estoit iuste enuers Dieu ou non, comme ainsi soit que Daud afferme, que nul ne peut parfaictement cognoistre ses pechez.

Rom. iii. 5. Mais ceux cy ne se donnent pas garde que Saint Paul ne constitue point la iustice aux œuvres,

Philip. iii. mais à la foy, et qu'il refuse toute iustification propre pour embrasser seulement la iustice, que Dieu nous donne par Iesus Christ nostre Seigneur. Et ne considerent point aussi qu'il estoit trescertain d'estre iustifié en conseruant l'integrité

2 Tim. iv. et pureté de la foy Chrestienne, et sçauoit bien qu'au ciel luy estoit appareillée la couronne de ceste iustice : et si estoit aussi tout asseuré que

Rom. viii. nulle creature ne celeste, ny terrestre, n'infenalle, n'estoit point suffisante à le separer de l'amour de Dieu : et desiroit de mourir sachant pour tout

Philip. i. vray qu'apres sa mort il seroit aussi avec Iesus Christ. Lesquelles choses seroyent toutes faulses, s'il n'eust esté bien certain d'estre iuste, ie dy par la foy, et non point par les œuvres. Cessons doncques, o mes freres tres aymez, de faire dire à l'Apostre Saint Paul ce qu'il ne pensa oncques, mais ce qu'il a tousiours tresaignement expugné: respondant à ceux qui mesuroyent la iustification avec les œuvres, et non point avec la foy de Iesus Christ nostre Seigneur. Mais outre ces deux autoritez de Salomon et de l'Apostre Saint Paul, on

pourroit alleguer aucuns autres lieux de l'Escripture Sainte lesquelz admonestent et enhortent l'homme à la crainte de Dieu, laquelle semble estre contraire à l'assurance de ceste nostre predestination. Et si ie les vouloys particulièrement tous declairer, ie serois par trop long. Mais ie dy en general, que la crainte de la peine estoit propre au viel testament, et l'amour filiale est propre du nouveau ; ainsi que tesmoigne Saint Paul, quand il dit aux Romains : Vous n'avez pas receu l'esprit de la seruitude nouvellement en crainte ; mais avez receu l'Esprit de l'adoption, par lequel nous crions Pere, Pere. Et semblablement à Timothée il dit que Dieu ne nous a point donné l'esprit de crainte, mais bien celui de la puissance et de l'amour, lequel (selon la promesse faite par la bouche de ses saintz Prophetes) nous a donné Iesus Christ : et a fait, que nous estans deliurez de la main de noz ennemis, luy puissions servir sans crainte aucune deuant sa sainte face en toute sainteté et iustice, tous les iours de nostre vie. De ceux cy doncques et de plusieurs autres lieux de la Sainte Escripture on peut apertement recueillir, que la crainte penible et seruile ne conuient point au Chrestien : et cela est encores confirmé par ce que telle crainte est du tout contraire à l'allaiçreté et ioye spirituelle, laquelle est propre du Chrestien ; ainsi comme l'Apostre Saint Paul demonstre clairement aux Romains, disant que le royaume de Dieu est iustice, et paix, et ioye au Saint Esprit ; c'est à dire, que toute personne, qui

Deux sortes
de crainte :
filiale et ser-
uile.

Rom. vii.

1 Tim. i.

Luc. i.

Rom. xiv.

Ephes. vi.
Philip. iv.

1 Pier. i.

La crainte
seruile me-
nace les mau-
uais, et la
filiale ex-
horte les
esleuz.

entre au royaume de la grace Euangelique, est iustificée par la foy : et par apres il adioinct de la paix de conscience, laquelle produit consequemment vn repos et vne iouyssance spirituelle et sainte. Dont iceluy mesme Sainct Pol enhorte par plusieurs fois les Chrestiens à viure tousiours en ioye. Et Sainct Pierre dit que tous ceux qui croient en Iesus Christ, combien qu'ilz soyent affligez de diuerses tentations, si est ce qu'ilz se resioyssent tousiours d'une ioye indicible et glorieuse. Et pour autant quand la Saincte Escripture menace et espouuente les Chrestiens, ilz doiuent entendre, qu'elle parle à ceux que si sont licentieux, lesquels (pource qu'ilz ne gardent point la gratuité et honnesteté qui appartient aux enfans de Dieu,) doiuent estre traictez comme seruiteurs et tenus en crainte, iusques à ce qu'ilz viennent à gouter et sentir combien doux et souef est le Seigneur, et iusques à tant que la foy face effectz en eux, et qu'ilz ayent autant d'amour filiale, qu'elle soit suffisante à les conseruer et maintenir en l'honnesteté de la pieté Chrestienne, et l'imitation de nostre Seigneur Iesus Christ. Et quand icelle mesme Escripture enhorte les Chrestiens à la vraye crainte, elle n'entend pas qu'ilz doiuent craindre le iugement et l'ire de Dieu, comme si elle estoit desia preste à les condamner, car (comme nous auons desia dit) par le tesmoignage que le bon Sainct Esprit rend à leur esprit, ilz sçauent que Dieu les a appelez et esleuz, et ce par sa pure] misericorde, et non point pour

leurs merites. Parquoy doncques ilz ne doutent nullement, que par icelle mesme bonté et misericorde il ne soit pour les maintenir en la felicité en laquelle il les a colloquez. De telle maniere que l'Escripture ne enhort point ceux cy à la crainte seruile, mais filiale : c'est à sçauoir, que comme bons enfans ilz se gardent de ne point offenser l'integrité Chrestienne, ny de commettre chose aucune contre le deuoir et honnesteté des vrayz enfans de Dieu, et pareillement de contrister le S. Esprit, lequel demeure en eux : et à celle fin, que cognoissans la deprauation de nostre nature nous soyons tousiours ententifs et diligens, et que n'ayons iamais aucune fiance en nous mesmes. Car en nostre chair et en noz esprits habitent tousiours les appetis et affections : lesquelles, comme ennemyes mortelles de l'Esprit, nous tendent incessamment mille laqs et embuches, et s'efforcent de nous faire superbes, ambitieux, sensuelz, et auares. Ceste est la crainte à laquelle toute l'Escripture enhort les Chrestiens, lesquels ont desia tasté combien est doux le Seigneur, et qui mettent toute leur estude à l'imitation de Iesus Christ, lesquels se despouillent de ceste sainte crainte, d'autant qu'ilz se vont despouillant du viel homme : et iamais les bons Chrestiens ne se doiuent despouiller de ceste crainte filiale, laquelle est tresamye de la charité Chrestienne, ainsi que la crainte seruile luy est ennemye ; de sorte quelle ne peut demourer avec elle. Or par les choses susdictes on peut entendre clairement, que le bon

Les effets de
la crainte
filiale.
Ephes. iv.

Le Chrestien
peut estre
certain de la
remission de
ses pechez.

Chrestien ne doit iamais douter de la remission de ses pechez, ny de la grace de Dieu. Ce neantmoins pour plus grande satisfaction du lecteur, ie veux cy dessoubz escrire aucunes autoritez des Saints Docteurs, lesquelz conferment ceste verité.

S. Hylaïre.

Saint Hylaïre sur Sainet Matthieu au cinquiesme canon dit, que Dieu veut que sans aucune doute d'incertaine volonté nous esperions: car si la foy est ambigue, la iustification par la foy ne peut estre impetrée. Et voyla doncques, selon Sainet Hylaïre, l'homme n'impetre point de Dieu la remission de ses pechez s'il ne croit indubitablement de l'impetrer: et à bon droict, car celuy qui doute est semblable à l'unde de la mer, laquelle est tourmentée et agitée des vents. Et pour ceste cause, qu'un tel homme ne pense point recevoir chose

Jacques i.

S. Augustin.

aucune de Dieu. Escoutons doncques Sainet Augustin, lequel en son Manuel nous enseigne de deschasser celle folle pensée, qui nous veut priuer de celle assurance bonne et sage: Que telle folle cogitation (dit il) murmure tant qu'elle voudra, disant: Mais qui es-tu? Et combien est grande telle gloire? avec quelz merites esperes-tu l'obtenir? Ie respond alors asseurement: Ie sçay à qui i'ay creu, et sçay que luy avec sa grande charité m'a faict son filz: ie sçay qu'il est veritable en sa promesse, et puissant à donner ce qu'il promet, et peut faire ce qu'il luy plait. Et si ie pense à la mort du Seigneur, la multitude de mes pechez ne me peut estonner, car en sa mort i'ay mis tout mon espoir. Sa mort c'est tout mon

merite, c'est le refuge mien, c'est le salut, la vie, et resurrection mienne; le mien merite c'est la misericorde du Seigneur: ie ne suis pas paoure de merite, cependant que le Seigneur de misericorde ne me faut point. Et si les misericordes du Seigneur sont plusieurs, i'ay aussi plusieurs merites: et tant plus il est puissant à sauuer, d'autant suis ie plus asseuré. Iceluy Saint Augustin, parlant en autre lieu avecques Dieu, dit, qu'il se fust peu desesperer à cause de ses grans pechez, et par ses infinies negligences, si le verbe de Dieu ne se fust incarné. Et apres il dit ces parolles: Toute mon esperance, toute l'assurance de la confiance mienne est mise en son precieux sang, lequel a esté respandu pour nous, et pour nostre salut. En luy, mon paoure cœur, respire, et me confiant du tout en luy ie desire venir à toy, o Pere, n'ayant point ma iustice, mais celle de ton Filz Iesus Christ. Saint Augustin en ces deux lieux demonstre clairement que le Chrestien ne doit point craindre, mais estre certain de sa iustification, en se fondant non point en ses œuvres, mais au precieux sang de Iesus Christ, lequel nous nettoye de tous noz pechez et nous pacifie avecques Dieu. Saint Bernard sur l'annontiation du Seigneur, au premier Sermon, dit tres euidentement, qu'il ne suffit point de croire, et qu'on ne peut auoir la remission des pechez, sinon par la misericorde de Dieu, et qu'on ne peut auoir aucun bon desir, ny faire vne seule bonne œuvre, si Dieu ne le donne: ny de croire qu'on ne peut meriter

S. Bernard.

Vn chacun
doit croire
que particu-
lierement ses
pechez luy
sont remis
et franche-
ment par-
donnez.

la vie eternelle avec les œuures, si aussi elle n'est donnée en don. Mais outre toutes ces choses (dit S. Bernard) lesquelles se doiuent plus tost estimer vn certain commencement et fondation de nostre foy, il est necessaire que tu croyes aussi que pour l'amour de Iesus Christ tes pechez te sont pardonnez. Voila comme ce saint homme confesse qu'il ne suffit de croire en general la remission des pechez, mais il faut que tu croyes en particulier que à toy sont remises les iniquitez par Iesus Christ; et la raison est prompte, pource que Dieu t'a promis la iustification par les merites de Iesus Christ: si tu ne croys d'estre iustificié par iceluy, tu fais Dieu menteur, et consequemment tu te fais indigne de la grace et liberalité sienne. Mais tu me diras, Je croy bien la remission des pechez, et sçay que Dieu est veritable: mais ie crains n'estre pas digne d'auoir vn si grand don. Je te respondz, que la remission de tes pechez ne seroit pas vn don, ne grace, mais loyer, si Dieu te la donnoit par la dignité de tes œuures. Mais ie te replique, que Dieu t'accepte pour iuste et ne t'impute point ton peché à cause des merites de Iesus Christ, lesquelz te sont donnez et deuiennent tiens par la foy. Doncques ensuyuant le conseil de Saint Bernard, ne croy point seulement en general la remission des pechez, mais applique ce croire là à ton particulier, en croyant sans nulle doute que par Iesus Christ te sont pardonnées toutes iniquitez: et en ceste maniere tu donneras gloire à Dieu, le confessant misericor-

dieux et veritable; et deuiendras iuste et saint deuant Dieu : pourtant que par icelle confession la sainteté et iustice de Iesus te sera communiquée. Ores retournant au propos de la predestination, ie dy, que par les choses susdictes on peut clairement entendre, que l'assurance de la predestination ne nuit point aux vrayz Chrestiens, mais leur profite grandement. Et si ne me semble point qu'elle puisse nuire aux faux Chrestiens et reprouuez. Car encores que ceste maniere de gens se voulussent persuader et donner à entendre d'estre du nombre des predestinez, si est ce qu'ilz ne le pourroyent iamais persuader à leur conscience, laquelle tousiours les remordroit et reclameroit au contraire. Mais il semble bien que la doctrine de la predestination leur puisse nuyre, car ilz ont accoustumé de dire : Si ie suis du nombre des reprouuez, que me sert il de faire des bonnes œuvres ? Et si ie suis du nombre des predestinez, ie me sauueray sans que ie me trauaille à faire des bonnes œuvres. Ie te respondz briuelement, que avecques telz diaboliques argumens, ilz augmentent contre eux l'ire de Dieu, lequel a reuelé aux Chrestiens la notice de la predestination pour les faire feruentz, et non point froidz en l'amour de Dieu, promptz, et non lentz aux bonnes œuvres. Et par ce vn vray Chretien tient pour ferme d'un costé d'estre predestiné à la vie eternelle et de estre sauué, non ia par ses merites, mais par l'election de Dieu, lequel, non point par noz œuvres, mais pour monstrier sa

grande miséricorde, nous a prédestinez; et de l'autre costé il met peine à faire des bonnes œuvres à l'imitation de Iesus Christ, autant que si son salut dependoit de son industrie et diligence propre. Mais celuy qui par la doctrine de la predestination laisse de bien faire, disant, Si ie suis predestiné, ie me sauueray sans me peiner à faire des bonnes œuvres, cestuy là demonstre clairement qu'il trauailloit non point pour l'amour de Dieu, mais pour son amour propre. Parquoy les œuvres qu'il faisoit estoient parauanture bonnes et saintes au regard des hommes, mais mauuaises et abominables deuant le Seigneur Dieu, lequel regarde à l'intention. Et par ainsi l'on peut cueillir que la doctrine de la predestination profite plus tost aux faux Chrestiens qu'elle ne leur nuit, car elle descœuure leur hypocrisie, laquelle ne se peut guarir ce pendant qu'elle demeure cachée soubz le manteau des œuvres exterieures. Mais ie voudrois que ceux cy qui disent, Je ne veux point trauailler à bien faire, car si ie suis predestiné, sans que i'aye tant de fatigues, ie seray sauué:—ie voudroye, dy-ie, qu'ilz me disent, Pourquoi est ce, que quand ilz sont malades, ilz ne disent, ie ne veux point de medecin ne de medecine: car ce que Dieu a déterminé de moy ne me peut faillir? Pourquoi est ce qu'ilz mangent? Pourquoi est ce qu'ilz boyent? Pourquoi labourent ilz la terre? Pourquoi plantent ilz les vignes? et font en si grande diligence toutes choses opportunes pour sustenter le corps? Pour-

quoy ne disent, ilz toutes ces fatigues, industries, et trauaux nostres sont superflus, pour autant que ce que Dieu a preuen et deliberé de nostre vie et mort, il n'est pas possible qu'il n'auienne. Et pourtant si la prouidence de Dieu ne les fait point negligens ny oyseux aux choses appartenantes aux corps, pourquoy les doit il plus tost faire paresseux et negligens en ce que concerne la perfection Chrestienne, laquelle sans comparaison est plus noble que le corps ? Mais pource que nous voyons, que Iesus Christ ne Sainct Paul, à cause de non scandalizer les reprouuez, n'ont point laissé à prescher la verité opportune, à l'edification des esleuz, pour l'amour desquelz le Filz eternel de Dieu a esté fait homme, et a esté en croix mort estendu ; nous pareillement ne deuons laisser de prescher la predestination aux vrays Chrestiens, puis que nous auons veu qu'elle est de grande edification.

Or sommes nous maintenant arriuez à la fin de noz propos, ausquelz nostre principale intention a esté de magnifier, selon noz petites forces, le benefice admirable que le Chrestien a receu par Iesus Christ crucifié : et de demonstrier que la foy par elle seule iustifie, à sçauoir que Dieu reçoit et tient pour iustes ceux qui vrayement croient qu'iceluy ayt satisfaict pour leurs pechez ; combien que tout ainsi que la lumiere ne peut estre separée de la flamme, qui de soy mesme brusle et deuore tout, aussi les bonnes œuures ne peuuent estre separées de la foy, laquelle seule par soy

iustifie. Et ceste sainte doctrine, laquelle exalte Iesus Christ, reprime, et abbaisse l'orgueil humain, fut et sera tousiours reietée et oppugnée par les Chrestiens qui ont les espritz Hebraïques. Mais bien heureux est celuy, lequel en imitant Saint Paul, se despouille de toutes ses propres iustifications, et ne veut autre iustice que celle de Iesus Christ: de laquelle estant vestu et accoustré il pourra tresasseurement comparoir deuant Dieu, et receura sa benediction, et l'heritage du ciel et de la terre, auecques son Filz vnique Iesus Christ nostre Seigneur, auquel soit tout honneur, louange, et gloire à iamais. Amen.

La fin de la Loy c'est Christ.

TABLE DV CONTENV EN CE LIVRE.

	PAGE
Epistre du translateur	iii
¶ Du peché originel, et de la misere de l'homme. Chap. I.	1
¶ Comme la Loy fut donnée de Dieu, afin que nous cognoissans le peché, et n'ayans aucune esperance de nous pouuoir iustifier auec noz ceuures, eussions recours à la mi- sericorde de Dieu, et à la iustice de la foy. Chap. II.	4
¶ Comme la remission des pechez, nostre iustification, et salut depend de Iesus Christ. Chap. III.	7
¶ Des effectz de la viue foy, et de l'vniõ de l'ame auec Iesus Christ. Chap. IV.	17
¶ En quelle sorte le Chrestien est vestu de Iesus Christ. Chap. V.	46
¶ Aucuns remedes contre la deffiance. Chap. VI.	54

A TREATISE

MOST PROFITABLE

OF THE

BENEFIT THAT TRUE CHRISTIANS RECEIVE

BY

The Death of Jesus Christ.

TRANSLATED OUT OF THE ITALIAN INTO ENGLISH

BY

EDWARD COURTENAY EARL OF DEVONSHIRE

AND NOW FIRST EDITED.

1548



TO
THE RIGHT VERTUOUS LADY AND
GRATIOUS PRINCES
ANNE DUCHES OF SOMERSET,
EDWARDE COURTNEY THE SORROWFULL CAPTIVE
WISSETH ALL HONOUR & FELICITE*.

As bi the faulte of our furste parent
Adam I and all others haue loste that spirituall
and happie estate of libertie, wherein we were
furste creatid, so I (most gracious Princes) as
it is right wel knowen thoroughe the gilte of
my nounge naturall parent (i being innocent of
the same) haue not onelie loste the pocationns
of this worlde wherunto i was borne, &
which ells shulde haue descendyd to me bi

* The orthography and punctuation of the MS. are
retained in the Dedication by way of specimen: in the
treatise itself they are modernized.

DEDICATION.

rightfull course of enheritaunce: But also am
& continuallie haue bene depriued of this
worldlie libertie, secluded and shut vp in
prison within the wallis from the compaine
allmoste of all men, speciallie from suche of
whome and bi whose godlie conuersation i
shoulde or mought haue conceiued or lernid
annj either godlines or ciuillite. Bi meanes
wherof (driuen bj this miserable captiuite
bothe to speake & write for remedi of the
same yet being destitute of all good larning
and experience) i am not a littell abashed to
speake or write to annj man: moche more to
so noble and worthie a personnage as your
grace. Howbeit forasmoche as your petifull-
nes and mercyfull goodnes spreddithe it self
euery where & hathe alredie perced thies
huge wallis i am thorougheoutlie persuaded,
that your grace will not disclayme but mercy-
fullie accepte, whatsoeuer is vnfainedlie and
from a carefull mynde either writton or spoken:
In truste wherof i haue thought good to
present the same with this breue and godly
treatise folowing, writton bj a famous clerke
in the Itallionne, the vnderstanding whereof

DEDICATION.

as i haue bi my noune studie ached, so haue
i bi my noune labor translatid the same in to
our wulgare tonge which allthoughe it be not
so exactlie done as so worthey a mater re-
quyrethe & as it mought haue bene of others
hauing more lerning and deaper experience.
Yet i moste humblie beseche your good grace,
both taccept well in worthe the good will of
my endeuoure, & also for the loue of christe
(wose glorie this litle boke most playnely
declarethe and settithe oute) to haue in your
gracis remembraunce (according to your accus-
tomed pittie) the miserable state and dolorous
life that it* so longe time moste wretchedlie haue
susteyned, and so to setto your gracious good
will and helping hande, that by the same your
godlie and pitefull meanes it may pleas my
Lordis grace of his manyfolde and habundaunte
goodnes, to deliuer me out of this miserable
captiuite: and to vouchesafe to take me into his
howse as his gracis seruant (w^{ch} of long time
hath bene my verie hertie desier) wher as not
alonly i may (as in a place wher all godlines
and ciuillite is continuallj exercised) lerne my

* Read *i*.

DEDICATION.

perfect dewtie, bothe to god and to the worlde,
but also make manifest, to him your grace and
all others the true and faithfull obedience of
my hert. Whiche as in the same it is most
certainlie engraued, so i besече the iuste god,
that this my pore sewt bifore your graces eies
may finde grace and fauour. Amen.

CONTENTS.

CHAPTER I.

	PAGE
Of original sin, and of the misery of man . . .	97

CHAPTER II.

That the law was given of God to the intent that we might first know our sin ; and then that distrusting to be justified by our own works, we might run unto the mercy of God, and the righteousness of faith	99
---	----

CHAPTER III.

That the forgiveness of our sins, our justification, and all our salvation dependeth on Christ . .	102
---	-----

CHAPTER IV.

Of the effects of the lively faith, and of the unity or agreement of the soul with Christ	113
--	-----

CHAPTER V.

How the Christian man apparelleth or clotheth himself with Christ.	142
---	-----

CHAPTER VI.

Certain remedies against incredulity or unbelief. .	150
---	-----



THE BENEFIT OF JESUS CHRIST'S DEATH.

Of original sin, and of the misery of man.

CHAPTER I.

THE Holy Scripture saith that God created man to his own similitude and likeness, making him as concerning the body impassible, and as touching the soul, righteous*, true, godly, merciful, and holy: but after that he, being overcome with desire of knowledge of good and evil, did eat of the apple that God had forbidden him, he lost that image and likeness of God, and became like unto beasts and the devil that had deceived him; and therefore, as concerning the soul he became unrighteous, a liar, and cruel, ungodly, and the enemy of God; and as concerning the body he became passible, and subject unto a thousand evils and infirmities, being not only like but also inferior to the most brute beasts. And, as if our first parents had obeyed God, they had left us, as of inheritance, their righteousness* and holiness, so now, in that they were disobedient unto him, they have left us of inheritance their unrighteousness, ungodliness, and hatred towards God, in such sort that it is impossible that by our own strength we can love God and conform ourselves unto his will. We are so become very enemies unto him, as to him

The state of
man before
and after the
fall.
Gen. i.

* rightwise MS. and so elsewhere *sometimes*.

that (insomuch as he is a righteous Judge) will punish our faults, neither can we any more trust unto his mercy. And to be short, this our nature by the sin of Adam is wholly corrupt, which nature, being before superior to all creatures, is now become subject to all, yea the bondservant of the devil, sin, and death, and is condemned to the pains of hell, having lost the right judgment or discerning of all things, and beginneth to call good evil and evil good, counting false things true and true things false. Whereupon the prophet considering this, saith that every man is a liar, and that there is not one that doth good, insomuch that the devil reigneth peaceably as one strongly armed* in his own palace, which is this world, whereof he is become prince and governor.

Psalm cxvi.

Psalm xiv.

There is no tongue that can express the thousandth† part of our miseries, forsomuch that after we were made of God as with his own hands, we have lost that image of God, and are become like unto the devil, and are made also naturally one self [same] thing with him, both willing all that he willeth and also refusing all that displeaseth‡ him. And forsomuch as we be thus given to [a] prey to so wicked a spirit, there is no sin so great that every one of us is not ready to do, when we are not let by the grace of God. This privation or want of righteousness, and this inclination and readiness to all unrighte-

Original sin.

* armed MS.

† thowsande MS.

‡ displeased MS., and similarly elsewhere occasionally.

ousness and ungodliness, is called original sin ; the which we bring with us from our mother's womb, being born the children of wrath, and yet took beginning of our first parents, and is the occasion and well-head of all the sins and iniquity that we commit, from the which if we will be delivered, and return to this first innocency, recovering the likeness of God, it is necessary that we know first our miseries. And for this cause, even as no man at any time seeketh after a physician if he know not himself to be sick, neither knoweth the excellency of the physician, nor the bounden goodwill that he ought to bear towards him in that behalf, nor if he know not his sickness to be very dangerous, and threatening death, even so no man knoweth Christ the only healer of our souls if he know not his soul to be sick, nor can know the excellency of Christ, nor the bounden goodwill that he ought to bear to him, if he do not go down into the knowledge of his most grievous sins, and of the most dangerous sickness that we have caught by the infection of our first parents.

That the law was given of God to the intent that we might first know our sin ; and then that distrusting to be justified by our own works, we might run unto the mercy of God, and the righteousness of faith.

CHAPTER II.

AND therefore, God minding of his infinite goodness and mercy to send his only-begotten Son

Gen. xxii.

Deut. vi.

Who is our
neighbour.

to deliver the miserable children of Adam, and knowing that it was needful first to make them know their own misery, God (I say) chose Abraham, in whose seed he did promise to bless all the generations of the earth, and to accept for his peculiar and chosen people all that descended of him, to whom, after they were gone out of Egypt and delivered from the bondage of Pharaoh, he gave by Moses the law, the which forbade concupiscences or lusts, and commanded that we should love God with all our heart, with all our soul, and with all our power; in such wise that all our hope should be put in God, and that we should be ready to depart from our own lives for the same our good God's sake, to suffer all torments in all parts of our bodies, to deprive ourselves of all our goods, dignities, and honours, to honour the same our God with all, choosing rather to die than to commit a thing never so little that should not please the same our good God. And to do all those things with all joyfulness and promptness of heart.

The law commandeth farther that we love our neighbour as ourself, understanding by our neighbour all states of men, as well our enemies as friends, commanding that we be ready to do [to] all men that which we should be done to us, and to love all things that appertain to others as that that pertaineth properly to ourselves. A man then looking (as in a bright glass) in this holy law knoweth forthwith his own likeness and his un-
ableness to obey unto the commandment of God, and to give due honour and love again unto his

Maker. Then the first office that the law doth is this, it maketh sin to be known, as affirmeth Saint Paul. I knew not (saith he) what sin meant but by the law. The second office of the law is that it maketh sin to increase; for we being separate from the obedience of God, and made servants of the devil, and full of vicious affections and appetites, cannot suffer that God do forbid us concupiscences or lusts, the which the more they be forbidden the more they do increase. Whereupon Saint Paul saith, that above measure he became a sinner; sin (as he himself saith) was dead, but the law once coming it then rose up on* and grew. The third office is that it openly declareth the wrath and justice of God, the which threateneth death and pain everlasting to them that doth not fully keep his law. And therefore the Holy Scripture saith, Accursed is he that keepeth not thoroughly all things that are written in the book of the law. Therefore Saint Paul saith, that the law is the administration of death, and that it worketh ire. Then the law having discovered and shewed sin and increased the same, having also shewed the wrath and fury of God, that threateneth death, it doth the fourth office, that is to say, it feareth† the man, who then becometh desperate, and would satisfy the law, but he saith plainly that he cannot; and forsomuch as he cannot he is angry with God, and would that there were no God at all, because he feareth to be sharply chastened and punished of him: as Saint Paul

The offices
principal of
the law.
Rom. iii.

Rom. vii.

Rom. vii.

Deut. xxvii.

2 Cor. iii.

Rom. iv.

* uppon MS.

† i. e. *frightens*.

- Rom. viii. saith, The wisdom of the flesh is the enemy of God. Wherefore it is not subject to the law of God, nor can be. The fifth office of the law, and his proper and most excellent and necessary end and effect, is that it causeth a man even of necessity to go unto Christ; as the Hebrews, being afraid, were necessarily constrained to desire Moses,
- Exod. xx. saying, Let not God talk * with us lest we die; speak thou to us, and we will obey thee, and do anything.
- Deut. v. The Lord answered, They have spoken very well; and for none other thing were they praised, but only because they demanded a mediator between them and God, the which was Moses, who signified Jesus Christ, who should be the Advocate and Mediator between them and God. And
- Deut. xviii. therefore God said unto Moses, I will raise to them a prophet from the midst of their own brethren like to thee, and will put my word in his mouth, and he shall speak unto them all that I will command; and I will punish every one that will not obey my word, the which he shall speak in my name.

*That the forgiveness of our sins, our justification,
and all our salvation dependeth on Christ.*

CHAPTER III.

FORSOMUCH now as our Lord God hath thus sent that great prophet whom He promised, which is His only-begotten Son, to the intent that

* take MS.

he should deliver us from the malediction or curse of the law, and should reconcile us unto God, and make able our will to do good works, healing our freewill, and restoring to us that likeness of God which we had lost by the sin of our first parents; and forsomuch as we know that under heaven there is given none other name to man-
kind whereby we may be saved besides the name of Jesus Christ, let us therefore run with the paces or steps of our lively faith in him, into his arms that calleth us, crying, Come to me, all ye that labour and are laden, and I will ease you. What consolation, what joyfulness of heart in this life, may be compared to [his] joy and comfort that having felt himself first oppressed with the intolerable weight of his sins, heareth afterward so sweet and pleasant a saying of the Son of God, who promised him so mercifully thoroughly to ease and to deliver him of so great a burden? But all consisteth in this, that we know from whence our sickness and misery cometh; for no man tasteth or truly discerneth that that is good, unless first he have felt that that is evil; and therefore saith Christ, If any man thirst let him come to me and drink; as he might say, except a man know himself a sinner, and thirst for righteousness, he cannot taste how sweet this our Jesus Christ is, nor how pleasant it is to think and speak of Him, and to follow his most holy life and conversation. If then we know our sickness by the office of the law, behold then Saint John Baptist sheweth

Act. iv.

Matt. xi.

John vii.

John i. with his finger unto us our merciful healer and Saviour, saying, Behold the Lamb of God that taketh away the sins of the world. The which (I say) delivered us from the grievous yoke of the law, abrogating and making of none effect the maledictions or cursings, and sharp threatenings thereof; healing all our sicknesses, reforming our freewill, and restoring us unto our first innocency, and bringing to us again the likeness of God. And therefore, as Saint Paul saith, As by Adam we are all dead, even so by Christ we all are revived. Then let not us believe that the sin of Adam, which we have inherited, is of greater efficacy than the righteousness of Christ, which we have in like manner by faith inherited.

1 Cor. xv. It might have seemed that a man might have been sorry that without his occasion he should be born and conceived in sin, through the iniquity of his parents, whereby death reigned over all men; but now is taken away all lamentation, forasmuch as in the selfsame manner, without our occasion, the righteousness of Christ, and life everlasting by Christ, is come unto us, death being by him slain; whereupon Saint Paul maketh a very goodly discourse, which I will hereunder write: As by one man sin entered into the world, and death by the means of sin, and so death went over all men, insomuch that all men sinned; for even unto the time of the law was sin in the world, but sin was not regarded as long as there was no law: nevertheless death reigned from Adam to Moses,

Rom. v.

even over them all that sinned not with like transgression as Adam did, which is the similitude of him that is to come. But the gift is not like as the sin. For if through the sin of one many be dead, much more plenteous upon many was the grace of God and gift by grace, which grace was given by one man, Jesus Christ: and the gift is not over one sin, as death came through one sin of one that sinned; for damnation came of one sin unto condemnation, but the gift came to justify from many sins. For if by the sin of one death reigned by the means of one, much more shall they that receive abundance of grace, and of the gift of righteousness, reign in life by means of one, that is to say, Jesus Christ. Likewise then as by the sin of one condemnation came on all men, even so by the justifying of one cometh the righteousness that bringeth life upon all men. For as by one man's disobedience many became sinners, so by the obedience of one shall many be made righteous. But the law in the meantime entered in, that sin should increase; never the less*, where abundance of sin was, there was more plenteousness of grace, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life, by the help of Jesus Christ.

By these words of Saint Paul we know that is above said, that is to say, that the law was given to the intent that sin might be known, and that thereby we might know that it is not of greater

* never the later MS.

efficacy than is the righteousness of Christ, by the which we are justified before God. Therefore as Christ is of more power than Adam, even so the righteousness of Christ is of more efficacy than the sin of Adam. And if the sin of Adam were sufficient to make us sinners, and the children of wrath, without any sin actually done of us, much more shall be sufficient the righteousness of Christ to make us righteous, and the children of grace, without any of our good works. Neither can they be good except that before we do them we our own selves be made good and righteous by faith, as affirmed in like manner Saint Augustine. Hereby a man may know in how much error they be which for any sin, be it never so great, do despair of the mercy of God, and do think that he is not able to forgive, take away and pardon every sin, be it never so grievous, when he hath in his only-begotten Son already chastened all our faults and iniquities, and therefore consequently hath given a general pardon to all mankind, whereof every one hath benefit and fruition that believeth the gospel, that is to say, the most happy news which the apostles have published throughout the world, saying, We even in Christ's stead pray you that ye be reconciled unto God ; for he hath made him which knew no sin to be sin for us, that we by his means might be that righteousness that before God is allowed. And Esay, who evidently setteth forth so well the passion of Jesus Christ and the cause of it, that in the writing of the

apostles there is not found a better description or a plainer setting forth ; he (I say), foreseeing this great benefit of the mercy of God, writeth this most godly sentence, Who giveth credence unto our preaching, or to whom is the arm of the Lord known? he shall grow before the Lord like as a branch, and as a root in a dry ground : he shall have neither beauty nor favour : when we look on him there shall be no fairness, we shall have no lust unto him ; he shall be the most simple and despised of all : which yet hath good experience of sorrows and infirmities ; we shall reckon him so simple and so vile, that we shall hide our faces from him. Howbeit (of a truth) he taketh only away our infirmity, and beareth our pain, yet we shall judge him as though he were plagued and cast down of God ; whereas he (notwithstanding) shall be wounded for our offences and smitten for our wickedness ; for the pain of our punishment shall be laid on him, and with his stripes shall we be healed. As for us, we go all astray like sheep, every one turneth his own way ; but through him the Lord pardoneth all our sins. He shall be pained and troubled, and shall not open his mouth ; he shall be led as a sheep to be slain, yet shall he be still as a lamb before the shearer, and not open his mouth. O great ingratitude and abominable thing it is if we, professing ourselves to be Christians, and knowing that the Son of God hath taken upon him all our sins, and has also cancelled

Es. lili.

them with his own most precious blood, having suffered himself to be chastened for us on the cross, if we (I say) nevertheless go about to justify ourselves, and to obtain the forgiveness of our sins by our own works, as though the merits, the righteousness, and the blood of Christ were not sufficient to do it unless we put thereunto our foolish righteousness, spotted with the love of ourselves and with the respect to rewards, and with a thousand vanities ; for the which we ought rather to ask of God pardon than reward : and we remember not Saint Paul's threatening of the Galatians, who being beguiled by false preachers, not believing that justification by faith was of itself sufficient, did pretend that they would be justified still by the law, to whom Saint Paul said, Christ nothing helpeth you that will justify yourselves by the law ; ye are fallen from grace ; we therefore look for and hope in the Spirit, to be justified through faith.

Gal. v.

And now if the seeking of righteousness and forgiveness of sins be by the keeping of the law, that the Lord with so great glory and open miracles gave in the hill of Sinai, be a losing of Christ and his grace, what shall we say then of them that pretend and endeavour to justify themselves before God with their own law and observations ? Let those persons make the comparison, and after give their judgment. Inasmuch as God will not give that honour and glory to his own law, will they then that he give it to their laws and constitutions ?

This honour he giveth *alonely** to his only-begotten Son: he only with the sacrifice of his passion hath made satisfaction for all our sins, past, present, and to come, as Saint Paul saith to the Hebrews, 7, 9, 10 chapters, and Saint John in his first epistle, 1, 2 chapters. Through which as oft as we apply by faith this satisfaction of Christ to our souls, we obtain undoubtedly forgiveness of sins, and by his righteousness we become good and righteous before God. And therefore Saint Paul saith in the third [chapter of his] epistle to the Philippians, after that he had said that as touching the righteousness which is in the law he was unrebukeable, he joineth, But the things that were vantage unto me I counted loss for Christ's sake: yea, I think all things but loss for that excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them but dung, that I might win Christ, and might be found in him, not having mine own righteousness which is of the law, but that which springeth of the faith which is in Jesus Christ; I mean the righteousness which cometh of God through faith in knowing him. O words most notable, the which every Christian man should engrave in his heart, beseeching God to make him taste the same perfectly! Behold how Saint Paul sheweth clearly that whosoever knoweth Christ truly judgeth the works of the law loss, insomuch as they draw a man from trusting in Christ (in whom we ought

* This form for *only* occurs elsewhere in the MS.

to settle our health), and causeth him to trust in himself; and aggravating this sentence he joineth therewith, that he judged all things dung, that he might win Christ, and might be found incorporate in him, shewing that whosoever trusteth in works, and goeth about to be justified by them, he winneth not Christ, neither is by any means incorporate in him, and therefore in this truth consisteth the whole mystery of faith; and to the intent that they should the better understand that he said, he joineth to it and affirmeth boldly that he refused all outward justification, all righteousness founded in the observing of the law, trusting only and assuredly unto the righteousness that God giveth by faith to them that believe that he hath chastened in Christ [all our sins, who] (as saith the same Saint Paul) was made of him our wisdom, righteousness, holiness, and redemption, or forgiveness of sins; and therefore (as it is written) he that rejoiceth let him rejoice in the Lord, and not in his own works.

1 Cor. i.

Truth it is that there are found some authorities of the Holy Scripture, which being evil-understood seem to gainsay this holy doctrine of Saint Paul, and that they should attribute the justification and forgiveness of sins to works and charity; but those authorities are declared wondrous well by some others who have evidently proved that they that understand them in that sense understand them not. Let us then (most dearly beloved brethren) follow not the foolish

opinion of the bewitched Galatians, but the verity that Saint Paul teacheth, and let us give all the praise of our justification to the mercy of God, and the merits of his Son, who with his blood hath delivered us from the dominion or danger of the law, from the tyranny of sin, and from death, and hath conducted us into the kingdom of God, by giving to us eternal felicity. I say he hath delivered us from the dominion of the law, for he hath given unto us his Spirit that sheweth us all truth, and he hath made perfect satisfaction for us to the law, and hath given the same satisfaction to all his members, that is to say, to all true Christians, so that they may safely come to the judgment-seat of God, being apparelled with the righteousness of Christ, and delivered by him from the curse of the law Galat. iii. [which] cannot any more accuse or condemn us, Rom. viii. nor any more stir up our affections and appetites, nor augment sin in us. And therefore saith Saint Paul, The handwriting that was Col. ii. against us was cancelled by Christ, and disannulled in the wooden cross, our Christ having delivered us, from the dominion of the law; consequently he hath delivered us from the tyranny of sin and of death, the which cannot hold us any more oppressed, being overcome first of Christ by his resurrection, and then consequently of us that be his members, on such wise, that we may say with St Paul [and with] Hosea the prophet, Death is overcome

1 Cor. xv.

Genes. iii.

and destroyed. O death, where is thy sting? O hell, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be given to God, who hath given us victory through our Lord Jesus Christ. This is that most happy seed which hath trodden down the head of the most venomous serpent, that is to say the devil; and therefore all those that believe in Christ, putting all their hope and confidence in his mercy, do overcome with Christ sin, death, the devil, and hell. This is that blessed seed of Abraham, in the which God did promise to bless all nations.

Every man ought to have trodden down severally that horrible serpent, and to have delivered himself from the malediction or curse; but that enterprise was so great that the force or power of the whole world gathered together was not sufficient to bear it. Our God then being the Father of all mercy, moved with compassion of our miseries, gave us his only-begotten Son, who hath delivered us from the venom of the serpent, and is made our blessing and justification. Let us embrace, most dearly beloved brethren, the righteousness of Jesus Christ, let us make it ours through faith, let us have a sure confidence to be righteous, not by our own works, but by the merits of Christ, and let us live with quiet conscience towards God, and with assured trust that the righteousness of Christ doth annihilate all our unrighteousness, and maketh us righteous and holy in the sight

of God, who forsomuch as he seeth us made by faith one body in his Son, doth not now any more take us as the children of Adam, but as his children, and maketh us heirs with his own legitimate Son of all his riches.

Of the effects of the lively faith, and of the unity or agreement of the soul with Christ.

CHAPTER IV.

THIS holy and lively faith worketh so much, that it bringeth to pass that whosoever believeth that Christ hath taken upon him his sins becometh like unto Christ, and overcometh sin, death, the devil, and hell; and this is the cause that the Church (that is to say every faithful soul,) is the wife of Christ, and Christ is her husband. We know that the custom of marriage is that of two there become one self[same] thing, they being two in one flesh, and the goods of both become common to either of them, so that the husband saith the dowry of the wife is his, and in like manner the wife saith that the house and all the riches of the husband are hers; and so truly they be, otherwise they should not be one flesh, as the Holy Scripture saith. Even in the self-same manner God hath married his most dearly-beloved Son with the faithful soul, who having nothing of her own but alonely sin, the Son of God nevertheless hath not disdained to take her for his well-beloved spouse

with her own dowry which is sin. And by the uniting and knitting together which is wrought in this most holy matrimony, the thing that appertaineth to the one is also the other's, so that Christ saith then, the dowry of the soul, my dearly-beloved spouse, that is to say, her sins, the transgression of the law, the wrath of God against her, [the] malapertness and boldness of the devil against her, the prison of hell and all her other evils, are come into my power, and are in mine own ordering, and unto me it pertaineth to do with the same dowry even as it pleaseth me, and therefore I will cast it upon the altar of my cross, and make it of none effect.

God then seeing his Son all befille with the sin of his spouse, scourged him, and killed him upon a wooden cross; but yet because he was his most dearly-beloved and obedient Son, he raised him again from death to life, and gave unto him all power in heaven and in earth, and hath set him on his right hand. The spouse in like manner saith with most hearty rejoicing, The realms and emperies of my well-beloved husband are mine. I am queen and empress of heaven and earth, my husband's riches, (that is to say) his holiness, his innocency, his righteousness, his Godhead, with all his virtue and power, are my riches; and therefore I am holy, innocent, righteous, and godly; there is no spot in me; I am fair and well-favoured, because my dearly-beloved husband is not spotted, but fair and well-favoured; and he being altogether

mine, consequently all that is his is mine; and because he is holy and pure, I also am become holy and pure. Beginning then with his most innocent nativity, he hath with the same sanctified the filthy nativity of his spouse, conceived in sin. The innocent childhood and youth of the husband hath justified the life of the childhood, the youth, and the imperfect working of his beloved wife; and therefore the love and union that the soul of a true Christian man hath with her husband Christ is so great that the work of both are common to both; so that when it is said Christ did fast, Christ did pray, and was heard by his Father, did raise the dead, delivered men from evil spirits, healed the sick, died, rose again, and ascended to heaven; even in like manner it is said, that the Christian man hath done the selfsame work, because the works of Christ are the work of the Christian man, and by him he hath done them all. Truly it may be said that the Christian man was fastened to the cross, buried, raised again, ascended to heaven, and was made partaker of the nature of God. On the other side, all the works that a Christian man doth are the works of Christ, because he accepteth them as his own, and because they are unperfect and he perfect, and that he willeth not to have any imperfect thing, therefore with his virtue he maketh them perfect, to the intent that [the] wife should be always merry and content, and not be afeard; and therefore how much soever her works be imperfect, yet are they accept-

able before God for his Son's sake, whom continually he beholdeth. O most great bountifulness of God, how much is the Christian man bound to God! There is no human love that may be compared to the love of God, the dearly-beloved Spouse of the soul of every Christian man. Wherefore Saint Paul saith, that Christ loved his church, (that is to say every soul) his beloved spouse, and offered himself for her to the death of the cross, to sanctify her and purify her with the fountain of water, through the word; to make it to himself a glorious congregation, without spot, or wrinkle, or any such thing, but that it should be wholly without blame, (that is to say) like unto himself in holiness and innocency, and the true and lawful daughter of God, who loved so the world (as John saith) that he gave his only Son, to the end that every one that believeth in him should not perish, but have eternal life. Wherefore God sent his Son into the world not to judge it, but because the world should be saved by him, so that he that trusteth in him is not condemned.

A man might say to me, in what manner is made the union of this godly matrimony? how is made this copulation of the soul the wife with her husband Christ? what certainty may I have that my soul is united with Christ and made his wife? how may I assuredly glory of his riches as above the wife hath done of her husband's riches? It is easy to me to believe that others receive this honour and glory; but that I am

Ephes. v.

John iii.

one of them to whom God hath given so great grace, I cannot persuade myself; I know mine own misery and imperfection. Most dearly beloved brother, I answer thee, that thy certainty consisteth in true and lively faith, with the which, as Saint Peter saith, God purifieth the heart. Act. xv. This faith consisteth in giving credence to the Gospel, (that is to say) to the happy news that is published on God's behalf throughout all the world, which is, that God hath used the rigour of his righteousness against Christ, chastening in him all our sins. Whosoever receiveth this good news and believeth it certainly hath the true faith, and broketh* the remission of his sins, and is reconciled with God, and of [a] child of wrath becometh the child of grace, and recovereth the image of God, entereth into the kingdom of God, and maketh himself the temple of God; who marrieth the soul with his only-begotten Son through this faith, the which is the work and gift of God (as Saint Paul oftentimes saith), and God giveth it to them that calleth for the same to justify themselves and to give them life everlasting, as Christ testified, saying, This is the will of him that sent me, that John vi. every man that seeth the Son and believeth on him, have everlasting life; and I will raise him up at the last day. In like manner he saith, As Mo- John iii. ses lift up on [high]† the serpent in the wilder-

* i. e. procures: it occurs also below, 'broketh or enjoyeth pardon.'

† Lifte uppon MS.

John 11. *John 12.* *John 13.* *John 14.*

that one that believeth in him perissheth, but have
 eternal life. And so Martin he saith. He that
 believeth on me, you though he were dead, yet
 shall he live, and whosoever heere and hereafter
 on me* shall never die. And he saith in the multi-
 tude of the Jews. I have come into this world,
 that whosoever believeth in me should not abide in
 darkness. And Saint [John] in his Epistle saith,
 In this appeared the love of God to us-world,
 because that God sent his only-begotten Son into
 this world, that we† might live through him.
 Herein is love, not that we loved God, but that
 he loved us, and sent his Son to make agreement
 for our sins. And so that could he make him per-
 father of our flesh and blood, as St Paul saith,
 because that by death he should destroy him that
 had lordship over death, that is to say, the devil:
 and that he might deliver them which through fear
 of death were all their lifetime in danger of bond-
 age. Having then the testimony of the holy scrip-
 ture upon these promises which are above recited,
 and upon many other that are in divers places
 thereof spread abroad, we in nowise may doubt
 that the same promises should not be true. And
 inasmuch as the scripture speaketh generally, no
 man ought to doubt that that which it speaketh
 should not appertain unto him; which thing,
 because it may the better be understood‡, and

* him MS.

† the MS.

‡ understande MS.

the whole mystery of faith consisteth in it, let us put the case that a good and holy king causeth a proclamation to be made that all such as have at any time rebelled against him should return safely into his realm, because that he by the desert or merits of one of their kin hath pardoned them all, verily none of these rebels ought to doubt that he hath not assuredly obtained pardon and forgiveness for his rebellion, but ought rather with a sure trust return to his house, and to live under the shadow and defence of that holy king ; and if he return not, he should bear the pains, and because of his incredulity die a banished man, and in the displeasure of his king. This holy king is the Lord of heaven and earth, the which through the obedience and merits of Christ our kinsman hath pardoned all our rebellion, and (as we have said above) hath caused to be made a proclamation throughout the whole world that safely we may return to his kingdom. Whosoever then trusteth this promise returneth to the kingdom of God (from the which we were cast forth by the offence of our first parents), and is governed most happily of the Spirit of God. He that trusteth not to this proclamation, broketh or enjoyeth not this general pardon, but through his mistrust remaineth still in exile and banishment under the tyranny of the devil, and liveth and dieth in extreme misery ; for he liveth and dieth in the displeasure of the King of heaven and earth ; and that worthily ; for we cannot greatlier offend God

than to make him a liar and a deceiver; and that do we when we trust not to his promise.

O how grievous is this sin of incredulity, the which (as much as in it lieth) doth deprive and spoil God of his glory and of his perfection, besides that it bringeth to itself the hurt of everlasting damnation, and continual vexation of mind that in this life the miserable conscience doth feel; but to the contrary, he that approacheth to God with an^{*} unfeigned heart and strong faith, trusting to his promises, without any manner of doubting, believing assuredly that all that God promiseth he shall obtain, that man (I say) giveth glory unto God, that man liveth in continual peace and joyfulness of conscience, always praising and thanking God, who hath chosen him to the glory of everlasting life, having a gage most sure and certain, that is to say, the Son of the same God for his most dearly-beloved spouse, whose blood hath made his heart as it were ghostly drunken and merry. And this most holy faith engendereth a lively hope and an assured trust or belief in the mercy of God towards us; which faith liveth and worketh in the heart, and by the same we altogether put our whole trust in God, committing unto him wholly the care and charge of us, and that in such sort and manner that being sure of the benevolence and mercy of God towards us, we are not afraid neither of the devil, neither of his ministers, neither of death itself. And this so

^{*} and MS.

stedfast and comfortable a belief in the mercy of God once brought into the heart sticketh* it up, and with certain most sweet affections directeth it towards God, and filleth it with most ardent charity or love. Wherefore Saint Paul exhorteth us that we go with faith to the throne† of grace, and he comforteth us not to cast away our faith and confidence which hath great reward. This holy faith and trust is gendered in our hearts by the Holy Ghost, which is given us through faith, that never is void of the love of God; and hereof it cometh that by this lively efficacy or strength we are stirred to do good works; and we get so great an ability and inclination or readiness thereto, that we are very ready to do and suffer all things, be they never so intolerable, for the love and glory of God our most benign Father, who by Christ hath made us so rich of his so abundant grace or favour and good mind, and hath made us of enemies most dear children. Heb. iv.

This true faith is not so soon given to man by God but that he is forthwith stirred with a most strong zeal and desire to do good works, and to bring forth most pleasant fruits to the Lord, and to his neighbour, as a very good tree; even as it is impossible but that a fagot of fire being kindled must give forth light. This is the faith without the which it is impossible that any man can

* stexith MS.

† The MS. reading seems to be *trorie*, by a clerical error for *trone*.

Rom. iv. please God, and by the which all the saints, both
 Gen. xv. of the Old and New Testament, be saved, as
 Saint Paul testified of Abraham, of whom the
 Scripture saith, Abraham believed God, and it
 was counted to him for righteousness; and there-
 Rom. iii. fore he saith a little before, Let us believe then
 that man is justified by faith, without the works
 of the law. And in another place he saith,
 Rom. xi. Even so at this time there is a remnant left
 through the election of grace; if it be of grace,
 then it is not of works: for then were grace no
 Gal. iii. more grace. And to the Galatians he saith, that
 it is a manifest thing that no man is justified by
 the law in the sight of God; for the just shall live
 by faith. The law is not of faith, but the man
 that fulfilleth the things contained in the law
 shall live by them. And a little above he saith,
 Gal. ii. A man is not justified by the deeds of the law,
 but by the faith of Jesus Christ: and a little after
 saith, that if righteousness come by the law,
 Christ then died in vain, or for nought. And [to]
 the Romans, comparing the righteousness of the
 Gospel, he saith, that that consisteth in working
 Rom. x. and this in believing; for if thou shalt know-
 ledge* with thy mouth that Jesus is the Lord,
 and shalt believe with thine heart that God raised
 him up from death, thou shalt be safe; for to
 believe with the heart justifieth†, and to know-

* i. e. *acknowledge*.

† The MS. has *justified*: *t*, *d*, and *th*, are often else-
where interchanged in various words in this MS.

ledge with the mouth maketh a man safe. See how plainly Saint Paul sheweth that faith without any help of works maketh a man righteous.

And not only Saint Paul, but also the holy doctors that came after him have likewise confirmed and approved this most holy verity of justification by faith, amongst the which is principal Saint Augustine, in his *Book of Faith and Works*, and *Of* ^{Augustine.} *[the] Spirit and the Letter*, and of the *Eighty-three Questions*, and in that he writeth to the Bishop of Rome, Bonifacius, and in his *Tract* on the thirty-first Psalm*, and in many other places he defendeth this opinion; the which Origen also defendeth in ^{Origen.} his *Fourth Book upon the Epistle† to the Romans*, affirming that Saint Paul would have that faith only be sufficient to justify the world in such manner, that he saith the man only by believing becometh righteous, although he have done no works: like as the thief was justified without the works of the law; for the Lord did not seek that which he before had wrought, nor tarried that he should work anything after that he had believed; but having justified him by his confession only, took him for his companion when he entered into Paradise. And in like manner that woman so celebrated in the Gospel of Saint Luke, ^{Luke vii.} at the feet of Jesus Christ heard said unto her, Thy sins are forgiven thee; and a little after:

* The MS. has *treah*, apparently.

† By a strange clerical error the MS. has *the first epistle*.

Thy faith hath saved thee, go in peace. And after that Origen adjoineth: In many places of the Scripture it is seen that the Lord spake in such manner that he shewed that faith is the occasion of the health and salvation of him that believeth. Then the man is justified by faith, to the which the works of the law help nothing; and on the contrary part, where the faith is not which justified him that believeth, although a man have the works that the law commandeth, nevertheless because they be not builded upon the foundation of faith, although in outward appearance they appear never so good, they nevertheless cannot justify him that doth them, he wanting faith, which is the mark of them that are justified of God. And who is he that may glory in his own righteousness, hearing God say by the prophet that all our righteousness is like the clothes stained with the flowers of a woman. Then to glory in the faith of the cross of Jesus Christ is the true glorying. Saint Basil, in his homily *Of humility*, expressly willeth that the Christian man account himself righteous only by faith in Christ; his words be these: The apostle saith, he that glorieth, let him [glory] in the Lord, saying that Christ was made by God to us wisdom, righteousness, sanctification, and redemption; and therefore as it is written, He that glorieth, let him glory in the Lord. Therefore the perfect and entire glorying is in God, when a man doth not enhance himself by his own righteousness, but knoweth that he

Isaiah lxiv.

Basil.

1 Cor. i.

lacketh the true righteousness, and that by the only faith in Christ he is justified. Paul also glorieth in not esteeming his own righteousness, and in seeking by faith in Christ the righteousness that cometh from God. Saint Hilarius, upon Saint Matthew in the ninth canon, saith these words: The scribes were troubled because that sin should be remitted of man, for they esteemed Jesus Christ only as man, and that he had remitted that which the law could not remit, and therefore faith only justified. Saint Ambrose, expounding these words of Saint Paul (To him that worketh not, but believeth on him that justifieth the ungodly, is faith counted for righteousness; even as David describeth the blessedfulness of the man to whom God ascribeth righteousness without deeds) Saint Ambrose (I say) writeth this upon these words: Saint Paul saith, that to him that believeth in Christ, that is to say, to the Gentile, is his faith imputed for righteousness, even as it was to Abraham? In what manner then did the Jews think to be justified by the works of the law after the justification of Abraham, when Abraham was not justified by the works of the law, but only by faith? Then the law is not necessary, since the wicked man only by faith is justified before God, according to the purpose of the mercy of God. So he saith that it is determined of God, that, not meddling with the law, the unrighteous for his health and salvation should seek only the faith of the mercy of God, as David also saith. The apostle verifieth

Hilary.

Ambrose.

Rom. iv.

Matt. xiii.

Bernard.

that that he spake after the example of the prophet, The blessedfulness of the man to whom God imputeth righteousness without works. David understandeth that they are blessed of whom God hath determined, that without weariness and without any observations by faith only they be made righteous before God. Then he setteth forth the blessedness of the time in which Christ was born, even as saith the same Lord, Many righteous men and prophets have desired to see the things that you [see, and to hear the things that you] hear, and have not heard them. The same Ambrose, expounding the first chapter of the first Epistle to the Corinthians, saith very plainly, that whosoever believeth in Christ is justified without works and without any of his merits, receiving by faith only the remission of sins. He also affirmeth the same in an epistle to Irenæus with these words, Let no man glory or boast of his works, for no man is justified by his own works; but he that is righteous hath his righteousness by gift; for he is justified by Christ. Then faith is the thing that delivereth us through the blood of Christ; for he is blessed to whom sin is remitted and pardon given. And Saint Bernard, upon Cantica Salomonis, in the seventy-seventh sermon, confirmeth the same, affirming that our merits have no part in our justification; the which should all wholly be attributed unto mercy, which maketh us just freely, and in this manner delivereth us from the servitude or bondage of

sin. And further, Saint Bernard saith, That Christ espouseth the soul and uniteth it with him by faith, not mingling therewith any merits of our works. But not to be too long, I will make an end of allegations as soon as I have told a very good saying of Saint Ambrose, in the book that is entitled, *Of Jacob, and of the blessed life*. This Ambrose. holy man saith, that as Jacob, not having merited through himself the being first born, hid him Gen. xxvii. under the habit of his brother, and apparelled himself with his garments, the which cast out a most sweet smell, and in that manner presented himself to his father, to receive to his own behoof the blessing under the similitude or likeness of another. So it [is] necessary that we apparel ourselves with the righteousness of Christ by faith, and that we hide us under the precious purity of our eldest brother, if we will be received as righteous in the sight of God.—And surely this is true. Insomuch that if we come into the presence of God not apparelled with the righteousness of Christ, without doubt we shall be all judged unrighteous, and worthy of all punishment; but, on the other side, if God see us apparelled with the righteousness of Christ, no fail he will accept us as just, holy, and worthy eternal life.

And, verily, great is the foolish rashness of them that pretend to come to righteousness by the observation of the commandments of God, which are all comprehended in loving God with all thy Matt. xxii. heart, with all thy soul, and with all thy strength,

and thy neighbour as thyself. Who shall be then so arrogant, or presumptuous and mad, that dare believe to keep truly these two commandments, and seeth not that the law of God in requiring of man a perfect love condemneth all unperfectness? Let every man consider then his own works which partly appeareth good to him, and he shall find that his works rather should be called a transgressing of the holy law, forso much as they are unclean and imperfect works. Whereupon concluded the words of David, Enter not into judgment with thy servant; for in thy sight shall no man be justified. And Solomon saith, Who may say my heart is clean? And Job crieth out, How can he be clean that is born of a woman? behold, that amongst his saints there is none stedfast, nor the heavens are clear in his sight. How much more is he then abominable, the which drinketh iniquity as water! And Saint John saith, That if we will say that we are without sin, we deceive ourselves. And the Lord taught that we should say always when we pray, Forgive us our debts. By this may be gathered the foolishness of them that make merchandise of their works, presuming with those works to be of power to save not only themselves, but also others, as though the Lord had not said, When ye have done all those things which ye are commanded, say, We are unprofitable servants all, and that we have but done that was our duty to do. Behold, that although we keep perfectly the law of God,

Psal. cxliii.

Prov. xx.

Job xv.

1 John i.

Matt. vi.

Luke xvii.

we may judge and call ourselves unprofitable servants. Now all men being very far off from this perfect fulfilling of the law, dare any man glory that he hath put together so great a heap of merits to the just measure, that he hath to give to others?

But now return to our purpose. Let the arrogant sinner consider, the which (doing some works in the sight of the world laudable) pretendeth to justify himself in the sight of God, let him (I say) consider that all the works that come from a corrupt and unclean heart are themselves in like manner corrupt and unclean, and consequently cannot be acceptable to God, nor of effect or power to justify. It is needful then, first, to purify the heart, if we would that our works please God; and that purifying consisteth in faith, as affirmeth the Holy Ghost by the mouth of Saint Peter*. We may not then say that the un- Act. xv. righteous man and sinner by his works becometh just, good, and acceptable to God; but we must say that faith purifieth our hearts from all sin, maketh us good, just, and acceptable to God, and consequently causeth that our works (although they be never so imperfect and weak) do nevertheless please his majesty. For when by faith we are become the children of God, he then considereth our works as a father most merciful, and not as a strait judge: for he hath compassion of our frailty, and considereth us as a member of his first-begotten Son, whose righteousness

* Paul MS.

and perfection supplieth our uncleanness and imperfection, the which being covered under the purity and innocency of Christ, be not imputed unto us, nor come [under] the judgment of God.

Whereof it cometh that the works proceeding from true faith (be they of themselves never so impure and imperfect), yet shall they be greatly praised and commended of Christ in the universal judgment, forasmuch as they shall be the fruit and testimony of our faith, by the which we are saved. For insomuch as we have loved the brethren of Christ we shall shew plainly that we again be made faithful, and the brethren of Christ, and by faith we shall be brought into the perfect possession of the everlasting kingdom, the which God our heavenly Father prepared for us from the beginning of the world: not because of our merits, but through his mercy, by the which he hath chosen and called us to the grace of the Gospel, and hath justified us, that we may glory for ever with his only-begotten Son Jesus Christ our Lord, our justification and righteousness; but not for them that will not confess and knowledge that the same his mercy is of itself sufficient to make a man just and acceptable to God, who through his fatherly kindness offereth and giveth unto us Christ with his righteousness, without any merits of our works. And what thing may man work that might deserve so great a reward and treasure as Christ is? This treasure is given only by the grace, favour, and mercy of God, and faith only is

the thing which receiveth such a gift, and maketh us have fruition of the forgiveness of our sins; and therefore when Saint Paul and the doctors say that faith only justifieth without the works, they understand that it only maketh us have fruition of the general pardon and maketh us receive Christ; who (Saint Paul saith) dwelleth in our hearts by faith; who hath overcome the terror of our conscience, made satisfaction to the justice of God for our sins, appeased and quenched the wrath of God against us, and the fire of hell, into the which our natural corruption did throw us headlong, and hath vanquished and destroyed the devil with his power and tyranny. The which things all the works that all men together might do could not attain unto nor bring to pass. Ephes. iii.

This glory and this power is reserved only to the Son of God, that is to say, unto blessed Christ, who is most mighty above all the powers of heaven and earth and hell, and giveth himself with all his merits to those, that despairing of themselves, put all their hope of salvation in him and his merits. And therefore let no man beguile himself when he heareth say, that only faith without works justifieth, (believing as doth the false Christians, which draweth all things to a fleshly living) that the true faith consisteth in believing the story of Jesus Christ, in like manner as they that believe the histories of Cæsar and Alexander. This manner of believing is an historical faith, founded on the very report of man, and of writing,

and is printed slightly in the mind by a certain use or custom ; and is like to the faith of the Turks, who by the selfsame occasions believeth in the fables of Alcoran. This faith (so made) is an imagination of man, which reneweth nothing the heart of man, nor heateth him with godly love, neither doth there follow it any works of faith, nor new life ; and therefore they say falsely, both against the holy Scripture and also the holy doctors of the true Church, that only faith justifieth not, but that the works are needful ; to the which I answer, that this historical and very vain faith, with the works that follow it, not alone not justifieth, but also casteth a man down headlong into hell, as those that have no oil in their lamps, that is to say, no true faith in their hearts.

The faith that justifieth is a work of God in us by the which our old man is crucified, and we being altogether transformed into Christ do become a new creature, and dearly-beloved sons of God : this godly faith is such that it graffeth us in the death and resurrection of Christ, and consequently mortifieth the flesh with her affections and concupiscences ; for we know ourselves by the efficacy of faith to be dead with Christ, and do therefore determine with ourselves and with the world, and also do understand that it appertaineth to those that are dead with Christ, to mortify their worldly members, that is to say, the sinful affections of the mind, and the appetites or lusts of the flesh ; and knowing ourselves

raised with Christ, we diligently endeavour to lead a spiritual and holy life, and like that which we shall live in heaven after our resurrection. This most holy faith causeth us to broke or enjoy the general pardon that the Gospel publisheth, yea, it leadeth us into the kingdom of God, and maketh peace in our conscience, and maintaineth in it a perpetual and holy joyfulness and mirth. This sameself faith uniteth us with God, and causeth that God dwelleth in our hearts, and clotheth our soul with himself; and consequently his Holy Spirit moveth us to those things to the which it moved Christ, when he was conversant amongst men: I say, to humility, meekness and obedience of God, charity, and to other perfections, by the which we recover the image of God.

Then worthily Christ doth attribute blessedness to this inspired faith, the which blessedness cannot stand without good works and holiness; and how may it be true that the Christian man is not holy if by faith Christ is become his sanctification? Then by faith we become just and holy, and therefore almost always Saint Paul calleth those saints which we call Christian men, who if they have not the Spirit of Christ are not Christian men; and if they have the Spirit of Christ which ruleth and governeth them, we should not doubt that those, how well soever they know themselves justified by faith only, should become slothful to do good works; for the Spirit of Christ is the spirit of charity or love, and charity

cannot be idle nor easy from doing good works; and so if we will say the truth, a man can never do good works if first he do not know himself justified through the merits and righteousness of Christ, which he maketh his through faith. [Then and not before he*] worketh only for the love and glory of God and of Christ, and not for the love he beareth to himself, nor yet for that he would be thereby justified; whereupon it cometh that the true Christian man (that is to say) he that counteth himself righteous through the righteousness of Christ, asketh not whether good works be commanded or not, but being moved and stirred through the strength of God's love towards him, he again offereth himself most ready to holy Christian works, and never ceaseth to work well.

Mark ix.

James ii.

And he that by his faith feeleth not the marvellous effects that we have spoken of, which the inspired faith doth in a Christian man, let him know that he hath not yet the true Christian faith, and let him make instant prayer to God, to give it him, saying, Lord, help my incredulity or unbelief; and hearing say, that faith only justifieth, let him not deceive himself, saying, What needeth it that I weary myself in doing good works? Faith sufficeth to send me to Paradise; but let him mark that the devils believeth also and trembleth. Now wilt thou go with them into Paradise through this false conclusion or reasoning? Brother, thou

* Many more words are omitted than are here supplied.

mayest know how great an error thou art in : thou thinkest that thou hast the faith that justifieth, and hast it not ; thou sayest, I am rich, Rev. iii. and have need of nothing, and knowest not that thou art wretched, and miserable, poor, blind, and naked. I persuade thee to buy of God gold fined in the fire, that is to say, true faith fined through good works, to the intent thou mayest become rich and apparelled with white clothes, that is to say, with the innocency of Christ, to the intent that the shamefulness of thy nakedness appear not, that is to say the filthiness of thy sins.

Then the faith that justifieth is like a flame of fire, which cannot but shine ; and as it is true that the flame only burneth the wood without the help of the light, so it is true that faith only putteth out and burneth the sins without help of works ; and nevertheless this faith cannot be without good works ; for as when we see a flame of fire that shineth not, we know that it is painted and vain, so likewise when we see not in any man the light of good works, it is a sign that such a one hath not the true inspired faith the which God giveth to his elects, to justify and glorify them. And I think assuredly that Saint James understood* this by his words when he said, Shew me thy faith by thy deeds†, and I will James ii. shew thee my faith by my deeds ; meaning that he who attendeth to the ambition and pleasures of the world, how much soever he saith he

* vnderstande MS. † The author read ἐκ, not χαρίς.

believeth, he believeth not ; since he sheweth not in him the effects of faith. We may yet liken this most holy faith that justifieth, to the divinity or Godhead that was in Jesus Christ, who being very man (but without sin) wrought things wonderful, healing the sick, giving sight to the blind, going upon the waters, and raising the dead. But these miraculous works were not the cause that Christ was God ; for afore that he wrought any of these works he was God, and the lawful and only-begotten Son of God ; and it was not to him needful to work such miracles that thereby he might become God, but contrariwise, because he was God he wrought them : wherefore these miracles were not the cause that Christ was God, but they shewed that he was very God. So the true living faith is a divinity in the soul of a Christian man, which worketh marvellously, and is never weary of doing good works ; but these works are not the cause that the Christian man is a Christian, (that is to say) just, good, holy, and very acceptable unto God ; and to him it was not needful to do such works that thereby he might become such an one ; but he, because he is a Christian man by faith (as Christ being a man by his divinity was God) doth all those works. So that these good works do not make the Christian man righteous and good, but doth shew that he is good and righteous. Then even as the divinity or Godhead of Christ was the cause of his miracles, so faith working by love is the cause of the good works of the Christian man. And even

as they said of Christ, he hath done this and that miracle; and such miracles, besides that they glorified and gave honour unto God, were also very greatly to Christ's honour as man; who being obedient even to the death, was of God rewarded in the resurrection, and had given to him all power in heaven and in earth, the which before, as man, he then had not; and this he deserved by the agreement and unity that the Word of God had with the manhood of Christ: even so doth faith in the Christian man. For by the agreement and unity that it hath with the soul it attributeth that which appertaineth to the one unto the other; so that many times the holy Scriptures promiseth to a Christian man life everlasting for his good works, because that good works are fruits and testimony of the living faith, and proceedeth from it as the light from the flame of fire, as we have already above said; and this most holy faith embraceth Christ, and uniteth him [with] the soul; and all three, (that is to say faith, Christ, and the soul,) do become one self-[same]thing, on such manner that the thing which Christ meriteth the soul in like manner meriteth. And therefore Saint Augustine saith, that God crowneth in us his gifts.

Of this union of the soul with Christ by faith, giveth testimony Christ himself in Saint John, John xvii. making prayer to the Father for his Apostles, and for them that should believe in him by their preaching, that they all may be one, as thou, Father, art in me, and I in thee, that they may be also one

Rom. iv.

in us: that the world may believe that thou hast sent me. And that glory that thou gavest me I have given them; that they may be one, as we are one. Then when we believe the words of the Apostles who preached Christ to have died for our sins, and to have risen again for our justification, and to make us righteous, we become one thing with Christ, who being one only thing with God, we also by Christ be one only thing with God. O glory to be marvelled at of a Christian man, to whom by faith is granted to possess these things which are not able to be expressed, which the angels do desire to see.

By these arguments may plainly be known the difference that is between us and them that doth defend the justification of faith and works together: in this we agree, that we also establish works, and we affirm that the faith that justifieth cannot be without good works, and we say that the justified by faith be those that do the works that truly may be called good; but in this we differ and vary, that we say that faith without the help of the works justifieth, and the reason is at hand, for we by faith clothe ourselves with Christ, making his righteousness and holiness ours; and insomuch as it is true that by faith the righteousness of Christ is given unto us, we cannot be so unthankful, blind, and wicked, to believe that the same righteousness of Christ without our works is not sufficient to make us acceptable and righteous in the sight of God. And we say with

the Apostle, If the blood of oxen and of goats, Hebr. ix. and the ashes of an heifer when it was sprinkled, purified the unclean, as touching the purifying of the flesh, how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge our conscience from dead works to serve the living God? Now let a good Christian man judge which of these two opinions is more true, more holy, and more worthy to be preached or taught, either ours that doth illustrate the benefit of Christ, and abateth the pride of the man that would exalt his works against the glory of Christ, or the other, which saying, that faith only justifieth not, doth darken the glory and benefit of Christ, and stirreth up the pride of man, who cannot suffer nor abide to be justified and made righteous freely by Jesus Christ our Lord. Some will say, it is a great instigation to do good works when we say that a man by them is made righteous before God. I answer, that we also knowledg that good works are acceptable to God, and that he rewardeth them through his mere liberality in Paradise; but we say that those only are good works (as Saint Augustine saith) which are done by those that are justified through faith; for if the tree be not good it cannot bear good fruits. Matt. xiii.

Moreover, such as are justified by faith, knowing themselves righteous through the righteousness of God executed in Christ, make not merchandise with God of their good works, pretending with

them to buy of him their justification ; but being inflamed with the love of God, and desirous to glorify Christ, who hath justified them and given to them all his merits and riches, they give heed with all their hearts to do the will of God, and fight manfully against the love of themselves, the world, and the devil. And when they fall through the frailty of the flesh, they rise again and be so much the more desirous to do good works, and the more enamoured and in love with God ; considering that their sins are not imputed unto them by him, forsomuch as they are incorporate and made one body with Christ, who hath made satisfaction for all his members on a wooden cross, and continually maketh intercession to his eternal Father for them ; who, for the love of his only Son, beholdeth them always with a most pleasant countenance, and governeth and defendeth them as his most dearly beloved sons, and in the end will give them the inheritance everlasting, making them like to the glorious image of Christ.

These amorous instigations and kind provocations are those that move the true Christians to do good works, who considering that they are become through faith the children of God, and partakers of the nature of God, be stirred up through the Holy Ghost that dwelleth in them to live as appertaineth to the children of one so great a lord, and they are ashamed not to keep the worthiness of their heavenly nobility, and therefore they wholly apply their minds to

follow their eldest brother Jesus Christ, living in most great humility and meekness, seeking in all things the glory of God, giving their life for their brethren, doing good to their enemies, rejoicing [in] slanders and in the cross of our Lord Jesus Christ; and they say with Zacharias, *We* Luke i. are delivered from the hands of our enemies, to the intent that we may without fear serve God in holiness and in righteousness before him all the days of our life. They say with Saint Paul, *The* Tit. ii. grace of God that bringeth salvation to all men hath appeared, and hath taught us, that we should deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and appearing of the glory of the great God and of our Saviour Jesus Christ. These and other such like thoughts, desires, and affections, worketh the inspired faith in the minds of all such as are thereby justified; and he that doth not feel in his heart either altogether or else at the least-way partly these godly affections and effects, but is given to the flesh and to the world, let him be well assured that he hath not yet the faith that justifieth, nor is any member of Christ, for he hath not the Spirit of him, and consequently is not of Christ; and he that is not of Christ is not a Christian. Then at the last let man's wisdom cease to speak against the righteousness of holy faith, and let us give all the glory of our justification to the merits of Christ, with whom we apparel ourselves through faith.

How the Christian man apparelleth or clotheth himself with Christ.

CHAPTER V.

AND although by the things above said it may clearly enough be understood how the Christian man apparelleth himself with Christ, nevertheless we will speak somewhat more, knowing that to talk of Christ and of his gifts to a good Christian it can never seem tedious nor painful, although a thing were repeated a thousand times. I say, that the Christian knoweth Christ to be his by faith, with all his righteousness, holiness, and innocency. And as a man apparelleth himself with a very fair and precious garment when he will present himself to the presence of a great lord, so the Christian, apparelled* and covered with the innocency of Christ and with all his perfections, presenteth himself before God [the] Lord of all, putting his trust in the merits of Christ none otherwise than if he had merited and obtained [them all]; faith† (without doubt) causeth that we possess Christ and all that is his, as every one of us possesseth his own garment. And therefore to apparel ourself with Christ is none other thing than to believe assuredly that Christ is ours (as true it is if we believe it), and to believe that by this heavenly garment we be dearly beloved and acceptable in the presence of God; because it is most certain that he is a most kind Father, hath given unto us his Son, and

* apareleth MS.

† obtayned faith, faith MS.

willeth that all his righteousness and all that he is, that he may and that he hath wrought, be in our jurisdiction and rule, in such manner that it is lawful for us to glory as though we by our own power had gotten and wrought them. Whosoever then believeth this shall without fail find that which he believeth to be very true, as we have above shewed. Then the Christian man ought to have a firm faith and trust that all the goods, all the grace, and all the riches of Christ be his; for God having given us Christ, how may it be that he giveth not us all things with him?

If this be true (as indeed it is) the Christian man may say truly, I am the son of God, Christ is my brother, I am lord of heaven and earth, of hell, of death, and of the law; and therefore the law cannot accuse nor say evil of me, being made mine the righteousness of my Christ. This faith is that only which maketh a man to be called a Christian, and it apparelleth him with Christ, as we have said. And this may properly be called a great mystery, under which are contained the things of Almighty God both marvellous and unheard, the which cannot enter into the heart of man, if God do not mollify it with his grace, as he promiseth by the mouth of Ezekiel, saying, A new heart will I give you, and a new spirit will I put into you: as for that stony heart I will take it out* of your body, and give you a fleshly heart. He then which doth not believe in this manner, that is to say, that Christ is his

Ezek. xi. and
xxxvi.

* take w^out (i.e. without) MS.

with all his goods that he possesseth, he (I say) cannot call himself a true Christian, nor never can have a merry and a quiet conscience, nor a good and a fervent mind to work well, and shall fall very soon from good works, or rather he can never do any that may be truly called good works. This only faith and trust that we have in the merits of Christ maketh men true Christians, strong, rejoicing, merry, in love with God, ready to do good works, possessors of the kingdom of God, and his dearly beloved children, in whom truly and certainly the Hoily Ghost dwelleth.

What mind is so abject, or lewd, vile, and cold, that considering the inestimable greatness of the gift which God hath given unto us, giving us his most dearly-beloved Son with all his perfections, is not inflamed with most ardent desire to be like unto him in good works, forso-much as he is also given to us of the Father for an example, whom we ought always to behold, forming on such manner our life and conversation that it should be a representation of following the life of Christ; for, as Saint Peter saith, Christ suffered for us, leaving us an ensample that we should follow his steps. By considering of this springeth the other manner of apparelling us with Christ, the which we may call example; for the Christian ought to rule all his life by the example of Christ, conforming himself like unto him in all his thoughts, words, and works, leaving his ill life past, and apparelling himself [with] a new life,

1 Pet. ii.

that is to say, with the life of Christ. Whereupon Saint Paul saith, Let us cast away the works of darkness, and [let] us apparel ourselves with the armour of light: let us walk honestly as it were in daylight, not in banqueting [and] drunkenness, neither in chambering and wantonness, neither in strife and envying; but let us put upon us our Lord Jesus Christ, and let us not make provision for the flesh to fulfil the lusts of it. Wherefore the true Christian man being enamoured on Christ, saith thus within himself, Since Christ having no need of me, hath recovered me with his own blood, and became poor to make me rich, I will in like manner again give my goods and my life for the love and health of my neighbour; and even as I am apparelled with Christ through the love that he hath borne to me, so will I that my neighbour in Christ for the love that I bare unto him for Christ's sake be apparelled with me and my goods. And if a man do not in this manner, then is he not yet a true Christian man, and therefore let not any man brag or say, I love Christ, if he love not the members and the brethren of Christ; for if we love not our neighbour for whose sake Christ hath shed his own precious blood, we cannot say truly that we do love Christ, who being equal with God, was obedient to the Father, even to the death of the cross, and hath loved and redeemed us, giving unto us himself with all his works and with all that he possesseth. In this same self manner, forso much as we be abundantly rich with the goods of Christ, we ought to be

obedient to God again, and to offer and give our works, and all that is ours and ourselves, likewise to our neighbours and brethren in Christ, serving them in all their needs, and being to them, as a man might say, another Christ. And even as Christ was humble, meek, and most far off from contention and strife, so ought we to give ourselves altogether to humbleness and meekness, fleeing all strife and contention, no less those that consist in words and disputations, than those that consist in deeds. Even as Christ suffered all the persecutions and shames of the world for the glory of God, so ought we joyfully to sustain the shames and persecutions that the false Christians do to all those who will live godly in Christ. Christ did give his life for his enemies and prayed for them on the cross, and so we ought ever to pray for our enemies, and give our life gladly for their health. And this is to follow Christ's footsteps, as Saint Peter saith. For when we know Christ with all his riches to be our own, which is to clothe us with Christ, and to become clean and pure of all spots, there resteth then none other thing for us to do but to glorify God through the following of Christ, and to do the selfsame thing to our brethren that Christ hath done to us; and that, through his own word, we bear in mind without ceasing, that whatsoever good or benefit we do to his brethren and ours he accepteth as benefit done to him. And without doubt, forsomuch as the true Christians are the members of Christ, we can do neither good nor evil unto

the true Christian man, but we do evil or good to Christ, forasmuch as he rejoiceth and suffereth in his members. Then as Christ is our apparel, by faith, so ought we through love to be the apparel of our brethren, and the selfsame care and regard that we have of our own body we ought to have of theirs who are true members of our body, of the which Christ is the head. This is that godly love and charity which springeth up out of the unfeigned faith wherewith God inspireth his elects, of the which Saint Paul saith that it Galat. v. worketh through love.

But forasmuch as the life of Christ, with the imitation or following of which we ought to apparel ourselves, was a perpetual cross, full of tribulation, shame, and persecutions; if we will conform ourselves and become like unto his life, it is needful that we do bear continually the cross, as he himself saith, If any man will follow me let him deny himself, and take up his cross daily, and follow me. The chief cause of this cross is that our Lord God with this exercise * will mortify in us the affections of the mind and the appetites and lusts of the flesh, to the intent that we may comprehend in ourselves that perfection in the which we are comprehended of Christ, through the incorporation and being made one body in him, and will that our faith, fined as gold in the furnace of adversity, shine to his praise. And moreover, he will that by our infirmities we shall illustrate and set forth his

Luke ix.

1 Pet. i.

* this exercises MS.

2 Cor. iv.

mighty power, the which the world (in despite of itself) seeth in us when our frailness through tribulations and persecutions become strong, and the more it is beaten down and oppressed, so much the more it becometh strong and stable or stedfast. Whereupon St Paul saith, We have this treasure in earthen vessels, that the excellency [of the] power might be of God, and not ours. We are troubled on every side, yet are we not utterly without shift; we are in poverty, but not utterly without somewhat; we suffer persecution, but are not forsaken therein; we are cast down, nevertheless we perish not; and always we bear about in our body the dying of our Lord Jesus, that the life of Jesus might appear in our bodies.

Galat. vi.

Then seeing Christ and his dear disciples have glorified God with their tribulations, let us also embrace them joyfully, saying with Saint Paul, God forbid that I should glory but in the cross of our Lord Jesus Christ. And let us work and behave ourselves in such sort that the world (to his own hurt) may know and see with his eyes the marvellous effects that God worketh in them that sincerely embrace the grace of the Gospel; let the man of the world (I say) see with how much tranquillity and quietness of mind the true Christians sustain the loss of goods, the death of their children, slanders, infirmities of the body, and the persecutions of the false Christians; let them see how these only do honour God in the spirit and truth, thankfully taking at the hand of him all that happeneth to them, counting for good,

just, and holy, all that he doeth; and in all prosperity and adversity praising and thanking him as a most good and merciful Father, and knowing it for a great gift of God to suffer, and specially for the gospel and following of Christ before all things, knowing that tribulation bringeth patience, Rom. v. patience bringeth experience, experience bringeth hope, and hope makes not ashamed. I say that patience worketh experience; for God having promised to help in tribulations them that trust in him, we know it by experience whilst we stand strong and constant and be holden up by the hand of God, which thing we cannot do by our own strength. Then through patience we have experience, that the Lord bringeth the help that he hath promised in our need, through which our hope is established; therefore it should be to him * much ingratitude and unthankfulness not to abide and look for that help and favour at his hand, which we had before by experience found so certain and constant. But what needeth so many words? it ought to be sufficient and enough to know that the true Christian men† through tribulations apparel themselves with the image and likeness of Christ crucified, which if we shall bear willingly we shall apparel ourselves afterward with the image of Christ glorified; for even as the afflictions of Christ now abound in us, even so through Christ shall also abound our consolation and comfort; and if we suffer with him we shall reign together with him.

* in MS.

† man MS.

Certain remedies against incredulity or unbelief.

CHAPTER VI.

BUT because the devil and man's wisdom evermore goeth about to spoil us of this most holy faith, by which we believe that in Christ all our sins are chastened, and that through his most precious blood we are reconciled and made at one with God, it is needful that the Christian have always his armour ready to defend himself from this most evil temptation, which goeth about to deprive the soul of her life. Amongst these armours we* judge prayers, often use of the most holy communion, the remembrance of baptism and of predestination, to be most mighty. In our prayers let us say with the father of the lunatic, Lord, help our unbelief; and let us say with the Apostle, Lord, increase our faith; and if we will that there shall reign in us a continual desire to increase in faith, hope, and charity, forthwith let us pray as Saint Paul ordained, for prayer is none other thing than a fervent desire founded and fixed in God. With the remembrance of baptism we shall assure ourselves to be in peace with God; for Saint Peter saith, that the ark of Noe was a figure of baptism; then as Noe, believing the promises of God, saved himself in the ark from the flood, even so we, through faith, save ourselves† in baptism from the wrath of God; the which faith is founded in and upon the word of Christ, who said, He that believeth

Mark ix.

Luke xvii.

1 Thess. v.

1 Pet. iii.

* in MS.

† our self MS.

and is baptised shall be saved, (and with good reason), for in baptism we apparel and clothe ourselves with Christ, as Saint Paul affirmeth, and consequently we are made partakers of his righteousness and all his goods. And under this most precious garment the sins that our frail nature doth commit are covered, and are not imputed to us of God ; and, as Saint Paul saith, the blessing of the psalm appertaineth to us which saith, Blessed are they whose unrighteousnesses* are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin. But let [the] Christian man beware that he take not through these words license to sin, for this doctrine appertaineth not to them who, when they are honoured with the name of a Christian, do with words confess Christ, and with works deny him ; but it pertaineth to the true Christians which, although they fight manfully with the flesh, the world, and the devil, yet they fall every day, and are constrained to say continually, Forgive us our debts. To those we speak to comfort and hold them up, to the intent they fall not into desperation as though the blood of Christ did not cleanse them from all sin, and as [though] he were not the Advocate and propitiation or sacrifice for all his members. Then when we shall be moved to doubt of the remission of sins, and our conscience shall be given to be troubled, let us, being apparelled with faith, run straight-way to the precious blood of Jesus Christ which was

Gal. iii.

Rom. iv.

Psal. xxxii.

* vnrightousnes MS.

shed for us on the altar of the cross, and to the faithful distributed in the last supper, under the cover of the most holy sacrament; which was by Christ instituted* because we should celebrate the remembrance of his death, and with this visible sacrament should make our afflicted conscience certain of our reconciliation and atonement with God.

Blessed Christ made his testament when he said, This is my body which is given for you : and, This is my blood of the new testament, that shall be shed for many for the remission of sins. We know that the testament (as saith Saint Paul), though it be but a man's testament, yet no man despiseth it or addeth anything thereto when it is once allowed ; and no man's testament is vailable† before his death, but after his death it is most vailable. Then the testament of Christ in the which he promiseth the remission of sins, grace, the benevolence of him and his Father, and promiseth mercy and eternal life,—this testament (I say), to the intent it should be vailable, he hath confirmed with his precious blood and his own death. Whereof Saint Paul saith, that Christ for this cause is the Mediator of the new testament, that through death which chanced for the redemption of those transgressions that were in the first testament, they which were called might receive the promise of eternal inheritance ; for wheresoever is a testament there must also be [the] death of him that maketh [it : seeing that a testa-

* institute MS.

† i. e. *available*.

ment is then only of] authority when men are dead ; for it is of no value as long as he that made it is alive. Then by the death of Christ we are sure and most certain that the testament is vailable in which are remitted all our iniquities, and we are made inheritors of eternal life ; and in token and witness hereof he hath left in place of a seal this most godly sacrament, the which not only giveth an assured belief to our souls of eternal life, but also maketh us certain of the immortality of our flesh ; for in the same hour our flesh is vivificate and made alive by that immortal flesh, and in a certain manner becometh partaker of immortality by it.

Irenæus,
lib. iv.

He that is partaker of this divine flesh through this faith shall not perish for ever, but he that is partaker without this faith [it] turneth to him as deadly poison ; for even as the corporal meat, when it findeth the stomach filled with evil humours doth also corrupt and hurt, so likewise this spiritual meat, if it find a soul corrupted with malice and infidelity, then thrusteth it that soul into greater danger and peril ; not through the fault of itself, but because to the unclean and unfaithful nothing is clean, although it be sanctified by the blessing of the Lord. For, as Saint Paul saith, Who- 1 Cor. xi.
soever shall eat of this bread, or drink of the cup unworthily, shall be guilty of the body and blood of the Lord, and eateth and drinketh his own damnation, because he maketh no difference of the Lord's body, the which without faith and charity

usurpeth the supper of the Lord; and, because he believeth not that that body is his life and the cleansing of all his sins, therefore he maketh Christ a liar, treadeth under his feet the Son of God, and counteth the blood of the testament as a profane thing, by the which he is sanctified, and doth injury to the Spirit of Grace, and shall be punished most sharply of God for this infidelity and hypocritical wickedness, because he hath not trusted to be justified by the passion of Christ, and, nevertheless, receiving this most holy sacrament, he maketh profession not to put his trust in any other thing. Wherefore he accuseth himself, and is witness of his own wickedness, and condemneth himself to eternal death, and refuseth eternal life, the which God promiseth him in this most holy sacrament.

Then, when the Christian perceiveth that his enemies would overthrow him, that is to say, when he doubteth lest he have not obtained remission of his sins by Christ, and lest he be not able to withstand the devil with his temptations, and when the accusation of his doubtful conscience prevaieth against him in such manner that he beginneth to fear that hell should swallow him, and that death (through the wrath of God) should overcome and slay him eternally: when (I say) he feeleth these vexations of mind, let him then go with a good courage and sure trust and belief to this most holy sacrament, and let him receive it devoutly, saying in his heart, and

answering to his enemies, I confess that I have deserved a thousand hells and everlasting death for my sins, but this most godly sacrament which presently I receive, maketh me assured and certain of the remission of all my sins, and of my reconciliation and atonement with God. If I look to my works, there is no doubt I shall find myself a sinner and condemned, and my conscience shall be never quieted if I shall believe that through the works which I do my sins are forgiven me; but if I look to the promises and covenant of God, who promiseth by the blood of Christ the remission of my sins, I am as certainly assured that I have obtained and gotten his grace, as I am most sure and certain that he that promised and made this covenant cannot lie nor beguile: and by this constant faith I become righteous, and this is the righteousness of Christ by which I am saved, and my conscience is made quiet. Hath not he given his most innocent body into the hands of sinners for my sins? Hath not he shed his blood to cleanse all mine iniquities? Then why art thou so heavy, *Psal. xlii.* O my soul, and why art thou so disquieted within me? Put thy trust in the Lord, who beareth so great love toward thee, that to deliver thee from eternal death, he hath willed that his only-begotten Son should die, who hath taken to himself our poverty to give us his riches, he hath taken upon him our infirmity to strengthen us with his strongness, and became mortal to make us immortal, and descended into the earth that we should ascend

Rom. viii.

Psal. ciii.

into heaven, and became son of man together with us to make us with him the children of God. Who shall lay anything to the charge of God's chosen? it is God that justifieth. Who shall then condemn? it is Christ which is dead, yea, rather which is risen again, which is also on the right hand of God, and maketh intercession for us. Let alone then (O my soul) thy mourning and sighing. Praise the Lord, O my soul, and all that is within me praise his holy name. Praise the Lord, O my soul, and forget not all his benefits, which forgiveth all thy sins, and healeth all thine infirmities; which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness. The Lord is full of compassion and mercy, long-suffering, and of great goodness: he will not always be chiding, neither will he keep his anger for ever: he hath not dealt with us after our sins, nor rewarded us according to our wickedness. For look, how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look how wide the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so the Lord hath been merciful to us, giving us his only-begotten Son. With this faith, with these thanks, with these and suchlike thoughts* and meditations, we ought to receive the sacrament of the body and blood of Jesus Christ our Lord. In this manner it casteth away the fear of the soul, augmenteth

* thoughts MS.

charity, confirmeth faith, maketh clear the conscience, and the tongue is never found weary in praising God, and rendering unto him infinite thanks for so great a benefit. This is the virtue, the efficacy, and the only trust of our soul: this is the stone upon the which the conscience builded feareth not any tempest, neither the gates of hell, neither [the] wrath of God, neither the law, neither sin, neither death, neither the devil, nor any other thing. And because all the substance of this matter consisteth in this most divine sacrament, when the Christian man is there present he ought to hold always the eyes of his mind fixed on the passion of this our most benign Lord, beholding on the one side him on the cross laden with all our sins, and on the other side God that chastened him, punishing, instead of us, his most dearly-beloved Son. O happy is he that shutteth his eyes from all other sight, and will see and understand no other thing than Jesus Christ crucified, in whom all the grace and all the treasures of wisdom and knowledge are laid up! Happy (I say) is he that always feedeth his mind with so divine a meat, and with so sweet and healthsome liquor maketh his soul drunk as with the love of God!

But before I make an end of this matter, I will advertise the Christian that Saint Augustine accustometh to call this most divine sacrament a bond of charity, and a mystery of unity, and saith, He that receiveth the mystery of unity, and keep-

eth not the bond of peace, doth not receive that mystery for his soul's health, but a witness against himself. Then we ought to know that the Lord ordained this sacrament, not only to ascertain us of the forgiveness of sins, but also to inflame us to peace, to agreement, and to brotherly love. Wherefore the Lord, in this sacrament, maketh us in such sort partakers of his body that he becometh one self thing with us and we with him. Then he having no more than one body, of the which he maketh us all partakers, it is necessary that also all we by such like participation become one body; the which unity the bread of the sacrament representeth, which even as it is made of many grains being mingled together, and so confused that the one cannot be discerned from the other, so ought we to be joined together and united with so much concord of mind, that there cannot come among us any never so little division. That sheweth Saint Paul when he saith, Is not the cup of blessing, which we bless, partaking of the blood of Christ? Is not the bread, which we break, partaking of the body of Christ? because that we (though we be many) yet are one bread and one body, inasmuch as we are all partakers of one bread. Then, receiving of the holy communion we ought to consider, that all we be incorporate and made one body in Christ, and that all we be members of one self body, members (I say) of Christ, in such manner that we cannot offend, slander, nor despise any of our brethren; but also in him we offend,

1 Cor. x.

slander, and despise Jesus Christ. We cannot have discord with our brethren, but in like case we have the same with Christ; we cannot love Christ, but that we love him in our brethren. Look how much care and regard we have to our own body, and so much we ought to have to our brethren which be the members of our body. Like as no part of our body feeleth any pain, the which doth not pass forth into all the other parts, even so we ought not to suffer that our brethren should feel any evil that should not move us also to compassion. With these thoughts we ought to prepare ourselves to so great a sacrament, establishing in our mind an ardent love toward our neighbour, for what prick can more stir us to mutual love than to see that Christ, giving himself to us, not only commandeth us to give ourselves one to another, but (insomuch as he maketh himself common to all us) he causeth also that all we in him be one self thing. Wherefore, we ought to desire and diligently endeavour that in all us may be one only mind, one only heart, and one only tongue, being concordant and united in our thoughts, in our words, and in our works.

And let every Christian man mark, that as often as we receive this most holy sacrament, we bind ourselves to all the offices of charity in such manner that we may not offend our brethren in anything, nor leave to do anything whereby we may help and succour them in their necessity. And if any come to this celestial table of the Lord, being divided and alienated, or strange from their

brethren, let those account for certain that they eat it unworthily, and are guilty of the body and blood of the Lord, eating and drinking their own damnation, since it is so that there lacketh no will in them to divide and rend the body of Christ, so long as they be divided through hatred from their brethren, that is to say, the members of Christ. Such, albeit they have no part in Christ, nevertheless, receiving the most holy sacrament they make semblance to believe that their whole health consisteth in the participation and union that they have with Christ. Let us then go to receive this heavenly bread, to celebrate the remembrance of the passion of the Lord, and to hold up and strengthen with this remembrance the faith and the certainty of the forgiveness of our sins, and to stir up our minds and tongues* to praise and publish the infinite bountifulness of our Lord God and finally to nourish the mutual charity, and to testify the same one to another, through the most strait† bond and uniting together that all we have in the body of Christ Jesus our Lord.

Besides prayer, the remembrance of baptism, and the often using of the most holy communion, there is a very good remedy against incredulity and bond or servile fear, which is not [a] friend to Christian charity: that remedy is, the remembrance of our predestination and election to eternal life, founded and grounded in God's word, the which is the word of the Holy Ghost, with the which we may slay our enemies. Rejoice (saith the Lord)

Luke x.

* tough MS.

† straight MS.

because your names are written in heaven. There is no greater* joyfulness of heart in this present life, and that comforteth more the Christian man afflicted, tempted, or fallen† into any sin, than to remember that he is predestinate, and to be sure that he is one of those whose names are written in the book of life, and that they were elected of God, to be made like to the image or likeness of Christ. O ineffable, and unable to be spoken of, is the consolation of him that hath this faith, and that revolveth continually in his heart this most pleasant predestination, by the which it cometh to pass that how much soever he hath fallen, yet God his Father who hath predestinate him to‡ eternal life, always holdeth him up by the hand; this man saith always in his heart, If God hath chosen and predestinate me to§ the glory of his sons, who can let me from it? If God be on our side (as Saint Paul Rom. viii. saith) who can be against us? And to the intent that our predestination might be fulfilled in us he hath sent his most dearly beloved Son, who is a most sure gage that we (who have received the grace of the gospel) are even now the sons of God chosen to eternal life. This holy predestination keepeth the true Christian in a continual mirth and joyfulness of spirit, increaseth in him a desire to do good works, inflameth him with love towards

* grate MS.

† Sathan MS. caduto Ital. The scribe no doubt misread his copy.

‡ predestinate into MS. § predestynate in to MS.

God, and maketh him [the] enemy of the world and of sin. Who ever shall be so mad and hard-hearted, that knowing God through his mercy to have made him from the beginning his son, will not burn wholly in love again towards God? Who shall be so vile and weak-spirited, that will not judge all the pleasures and all the honours and riches of the world to be as a very vile mire, knowing himself now to be become by God a citizen of heaven? these are those that prayeth in spirit and verity, receiving all things prosperous, and adverse, from the hands of God their Father; always praising and thanking him as a meek, just, and holy Father, in all his doings. These being enamoured and in love with God, and armed of the knowledge of their predestination, feareth not death, sin, the devil, nor hell; they know not what thing the wrath of God is, for in God they see none other thing but love, and that very fatherly love towards them. And if they have tribulations they receive them as favours and good gifts of God, and cry (with Saint Paul), Who shall separate us from the love of God, shall tribulation, or anguish, or persecution, either hunger, either nakedness, either peril, either sword? as is written, For thy sake are we killed all day long, and are counted as sheep to be slain; nevertheless, in all these things, we overcome strongly, through his help that loved us. Then, not without cause saith Saint John, that the true Christians know themselves to be saved and glorious, and that by faith

Rom. viii.

1 John iii.

they become holy as Christ is holy; and when Saint Paul exhorteth his disciples to a godly and holy life or conversation, he useth to put them in remembrance of their election and predestination, as a most effectual thing to stir up the minds of true Christians to the love of God, and to desire of good works. And blessed Christ for the same causes spake openly of this holy predestination; for he knew how much the knowledge of it was to the edifying of the elect.

But peradventure* thou wilt say to me, I know that those whose names are written in heaven, hath cause to live in perpetual mirth and joyfulness of mind, and to glorify God with their words and deeds, but I know not if I be in this number, wherefore I live in perpetual dread, especially knowing myself very weak and frail unto sin, from whose violence I cannot defend me so much, but that every day I am overcome. And to this is to be added, that oftentimes seeing myself afflicted and vexed with diverse tribulations, I see, almost as with mine eyes†, the wrath of God that scourgeth me. Answering to these doubts (most dearly beloved brother), I say that thou mayest reckon assuredly that these are the temptations of the devil, who, by all manner of ways, seeketh to spoil us of faith, and of that sure trust which springeth of faith, and maketh us sure of the favour of Almighty God towards us. Of this precious garment the devil goeth about to spoil the soul of the

* paraaventure MS.

† ien. MS.

Christian man, because he knoweth that no man doth truly believe if he believe not the word of God, who promiseth remission of all sins, and his peace to all those that receive his grace and favour, [and] offereth them in the gospel: I say, that whosoever by these promises of God doth not persuade himself assuredly that God is his most merciful and above all other most loving Father, at whose hands he with a firm faith looketh for the inheritance of the celestial kingdom, that man doth not rightly believe, but maketh himself utterly unworthy of the grace of God. Wherefore Saint Paul saith, that we are the house of God, if we hold fast the confidence and rejoicing of that hope unto the end: and another time exhorteth us not to cast away our confidence which hath great reward of recompense. Then, most dearly beloved brother, let us earnestly apply ourselves, and endeavour to do the will of God as good children, and let us beware of sin as much as we can possibly; and if by chance we sin through our frailty, yet let us not believe therefore that we be vessels of wrath, or that we be utterly forsaken of the Holy Ghost; for we have still our advocate before God the Father, Jesus Christ, who is righteousness, who is the sacrifice for our sins. Let us remember, brother, this sentence of Saint Augustine, who saith, that no holy or righteous man is without sin, yet notwithstanding he ceaseth not to remain righteous and holy still, so that he have a mind and desire to be holy and righteous. And therefore if

Heb. iii.

Heb. x.

Augustine.

we be afflicted and troubled, let us not believe that God sendeth us tribulations because he is our enemy, but rather because he is our most merciful Father; for whom the Lord loveth, him he chasteneth, and scourgeth every child that he receiveth. Prov. iii.
Heb. xii.

Forsomuch, then, as we have received the grace of the Gospel, by the which man is accepted and taken of God as his son, we ought not to doubt of the grace and good-will of Almighty God towards us, and knowing that the word of God, and the imitating and following of Christ's life and conversation delighteth us, we ought to think and believe assuredly that we are the sons of God, and temple of the Holy Ghost; because these things cannot be done by the working of man's wisdom, but they are the gifts of the Holy Ghost, who by faith dwelleth in us, and is a seal that assureth us, and sealeth in our hearts those godly promises, the certainty of which he hath before graven or printed in our hearts, and to stablish and confirm the same he is given to us of God in the stead of an earnest penny. Eph. i. As Saint Paul saith, Afterward that ye heard the word of truth, I mean the gospel of our salvation wherein ye believed, [ye] were sealed with the holy spirit of promise, which is the earnest of our inheritance. Behold how he sheweth that the hearts of the faithful are graven or printed with the Holy Ghost as with a seal, so that he calleth the Holy Ghost the spirit of promise, because he assureth us of the promise of the gospel; the which, as we have often said, is happy news

Gal. iii.

Gal. iv.

Rom. viii.

Rom. viii.

promising remission of sins and eternal life to those that believeth that in Christ all their sins were chastened. All that believe in Christ Jesus are the sons of God, as saith Saint Paul, and because we are sons, God hath sent the Spirit of his Son into our hearts, which crieth Abba, Father. And to the Romans he saith, As many as are led by the Spirit of God they are the sons of God; for ye have not received the spirit of bondage to fear any more, but ye have received the spirit of adoption whereby we cry, Abba, Father. The same Spirit certifieth our spirit that we are the sons of God, [and] if we be sons we are also heirs. And it is to be noted, that in these two places Saint Paul most clearly speaketh of no spiritual revelation, but of the witness that the Holy Ghost beareth to all those that receive the grace of the Gospel; then if the Holy Ghost maketh us sure that we are the sons and the inheritors of God, why should we doubt of our predestination? The same Paul saith in the same epistle, Those which [he] appointed before, them also he called: and which he called, them also he justified: [and] which [he] justified, them he also glorified. What shall we say then to these things? If God be on our side who can be against us? If then I know clearly that God hath called me, giving me faith and the effects of faith, that is to say, quietness of conscience, mortification, and killing of the flesh, and the vivification and quickening of the spirit, either altogether or else partly, wherefore should I doubt not to be

predestinate? Moreover we say with Saint Paul, that all true Christians (that is to say those that believeth the Gospel) have not received the spirit ^{1 Cor. ii.} of the world; but the Spirit which cometh of God, by whose inspiration they know the things that are given to them of God. What marvel is it, then, if we know that God from the beginning hath given us eternal life?

But some say that no man ought to be so arrogant, to glory and rejoyce that he hath the Spirit of Christ. Such men speak as though a Christian man might glory to have gotten by his own merits the Spirit of God, and not by God's mere mercy; and as though to confess that a man is a Christian man were arrogancy, and that a man might be a Christian man were arrogancy, and that a man might be a Christian man ^{Rom. viii.} though he have not the Spirit of Christ, and that without very hypocrisy we might call Christ ^{1 Cor. xii.} our Lord, or God our Father, though the Holy Ghost do not move our heart and tongue to speak so sweet words. And yet* for all that those that count us arrogant because that we say that God with faith giveth us the Holy Spirit, not only do not forbid us to say daily the Lord's Prayer, commonly called the Pater Noster, but they command us to say it. But tell me how is it possible to separate faith from the Holy Ghost, the same faith being the proper work of the Holy Spirit, if it be arrogancy to believe that the Spirit of Christ

* it MS.

be in us? Wherefore commandeth Saint Paul the
 2 Cor. xlii. Corinthians to prove if they have faith, affirming
 that they are reprobate or cast away if they know
 not that Christ is in them? But truly it is great
 blindness to blame of arrogancy such Christians
 as dare rejoice and glory of the presence of the
 Holy Ghost, without the which rejoicing there is
 no true Christianity at all; but Christ cannot lie,
 Joh. xiv. who saith that his Spirit is unknown to the world,
 and is only known to them with whom he abideth.

Let those become then* true Christians, let them
 put away their Jewish hearts, let them embrace
 (as they are bound to do) the grace and mercy of
 God offered unto them in the Gospel, and they
 shall know that the Christians have the Holy
 Ghost and are assured thereof. But some man
 perchance might say that the Christian man with-
 out a special revelation cannot know that he is in
 the favour of God, and consequently cannot know
 that he is predestinate, and might allege princi-
 Eccles. ix. pally these words of Solomon, Man knoweth not
 if he be worthy of hatred or love; and these words
 1 Cor. iv. of Saint Paul to the Corinthians, I know not my-
 self culpable in anything, yet am I not thereby
 justified. It appeareth to me that I have shewed
 above plainly, by sundry places of Holy Scripture,
 that that opinion is false. Now therefore remain-
 eth only briefly to shew that these two authorities
 (upon the which principally it is founded) ought
 not to be understood to that sense. As touching

* them MS.

the sentence of Solomon, although it be not truly translated in the common translation; nevertheless there is no man so foolish, that reading all the discourse of Solomon seeth not plainly that he meaneth thus: If any man, by such outward things as happen unto a man in this present life, would judge that he is loved or hated of God, he travaileth in vain, since it is so that the selfsame things happen oftentimes both to the righteous and to the unrighteous, to him that sacrificeth and to him that doth not sacrifice, to the good and to the sinner. Whereupon it may be easily gathered, that God sheweth not always his love to them to whom he giveth outward or worldly prosperity, nor sheweth always hatred towards them whom he afflicteth. Appeareth it to thee then, (most dearly beloved brother), that it ought to be concluded that a man cannot be certain of the grace of God, because this certainty may not be perceived by such sundry chances as happen in things transitory and temporal? The selfsame Solomon a little before saith, that it cannot be discerned wherein the soul of man differeth from the soul of a beast, for the man is seen die and the beast in one self manner. Will we then by this thing that happeneth outwardly conclude, that the persuasion which we have conceived of the immortality of souls is founded only upon a conjecture? But it is superfluous in a thing so clear and well known to every man.

Eccles. iii.

And as touching the words of Saint Paul, I

say that he, speaking of the administration of the Gospel, saith that he knoweth not that he hath at any time erred in it, but that through that he is not certain that he hath done his duty amongst them, nor that thereby he hath obtained before God the praise of righteousness as a person that hath done all that which is righteous, and that appertaineth to a faithful steward; in like manner as a just and discreet steward of an household, speaking of his office and duty dareth not justify himself, [nor] affirm that he hath truly in all things and at all times done his duty and the will of his lord, but referreth that to his judgment. That this is the sense of the words of Saint Paul, no man will doubt that readeth and considereth with any judgment the words going before and coming after. I know that some, expounding the words of Saint Paul, say, that although he knew not in himself any sin, yet for all that he thought not himself righteous before God, forsomuch as no man (as affirmeth David) may know perfectly his sins. But those men consider not that Saint Paul counteth not righteousness to come by works but by faith, and that he refuseth all his own righteousness, sticking only unto the righteousness that God giveth for Christ's sake; neither consider they that he was most certain that he was justified in that he kept the entire and pure Christian faith, and knew that in heaven was prepared for him a crown of righteousness, and was certain that no creature, celestial, terrestrial, nor infernal,

Psal. xix.

Rom. iii.

Phil. iii.

2 Tim. iv.

Rom. viii.

was able to separate him from the love of God; and was very desirous to die, knowing assuredly ^{Phil.} that he should be with Christ, which thing should all be false, if he had not been sure that he was righteous (I say) by faith and not by works. Let us cease then (most dearly beloved brethren) to say that Saint Paul saith that which he never thought, or rather that which he always oppugned, and spake against, most sharply reproving those that measured righteousness by works, and not by faith in our Lord Jesus Christ.

But besides these two authorities of Solomon and Saint Paul, they may allege some other places of the Holy Scripture which exhort men to fear, which places appear to be contrary to our certainty of our predestination; if I should declare particularly all those places, I should be too tedious to you, but I say in general that such fear as dreadeth punishment belongeth properly to the Old Testament, and childly* love properly belongeth to the New Testament, as Saint Paul testifieth, when he saith to the Romans, Ye have not received the spirit of ^{Rom. viii.} bondage to fear any more; but ye have received the spirit of adoption, whereby ye cry, Abba, Father. And to Timothy he saith, That God ^{2 Tim. i.} hath not given us the spirit of fear, but the spirit of power and of love: who, according to the ^{Luke i.} promise made by the mouth of his prophets, hath given us Christ, and hath brought to pass that we without fear (delivered from the hands of our

* childely MS. here and below.

enemies) do serve him in holiness and righteousness, even in his presence, all [the] days of our life.

Rom. xiv.

Eph. v.
Phil. iv.

1 Pet. i.

Of this and of many other like places of Holy Scripture is gathered plainly, that the penal and servile fear, or such fear as riseth of doubt, either of bondage or pain, pertaineth not to a Christian man; and this we also do confirm, because that this fear is contrary to spiritual rejoicing or rejoicing in the Spirit, which thing properly appertaineth to a Christian man, as Saint Paul sheweth plainly to the Romans, saying, The kingdom of God is righteousness, peace, and joy, in the Holy Ghost. That is to say, whosoever entereth into the kingdom of the grace, favour, and mercy, that is offered to man in the Gospel, he is justified by faith, and consequently hath fruition of the quietness of his conscience, the which produceth a perfect, spiritual, and holy joyfulness and rejoicing; so that the* said Saint Paul many times exhorteth Christians to live always merrily and joyfully. And Saint Peter saith that whoso believe in Christ, although they be afflicted with divers temptations, yet they rejoice with a glorious and inenarrable joyfulness. Then, when the Holy Scripture threateneth and feareth the Christians, they ought to understand that it speaketh to such Christians as live sensually; the which, not keeping the worthiness that is required to be in the sons of God, ought to be entreated and ordered as servants, and holden in awe till

* they MS.

they taste how sweet the Lord is, and till faith work in them her effects, and that they have so much childly love that it be sufficient to keep them in the worthiness or beautifulness of Christian godliness, and in the imitation* and following of Christ. When the same Scripture exhorteth true Christians to fear, understand not that they ought to fear the judgment and wrath of God, as though they should be condemned thereby; for as we have already said, by the testimony or witness that the Holy Ghost beareth unto their spirit, they† know that God hath called and elected them, yea, and that through his mere mercy, and not for their merits' sake. Wherefore let not them doubt aught but that by the same mercy he is able to maintain them in the same felicity, wherein he hath placed them. So that the Scripture exhorteth not those to a bond or servile fear, but to a childly fear; that is to say, that as good children we should beware lest we lose Christian godliness, and commit anything unseemly to be done of the sons of God, and so to grieve the Holy Ghost that Eph. iv. abideth in us, and that knowing the corruption and wickedness of this our nature, we should stand always attentive and watching, and that we should never trust in ourselves, because that in our flesh and in our minds there do dwell appetites and affections, the which (as mortal enemies of the spirit) use always deceits, and devise to make us proud, ambitious, covetous, and sensual;

* mutacyon MS. apparently.

† the MS.

this is the fear to the which the Scripture exhorteth the true Christians, who have already tasted how sweet the Lord is, and give their whole study and diligence to follow the steps of Christ's life and conversation. And through this holy fear they go and spoil themselves, even so much as they spoil themselves of the old man; but the true Christians should not spoil themselves wholly of this childly fear, the which greatly nourisheth Christian charity, (even as the servile fear is [an] enemy,) and cannot stand without it.

By the things before spoken of may clearly be understood that a good Christian ought in no wise to doubt of the remission of sins, nor of the favour and grace of God towards him. Notwithstanding for the more satisfying of the reader, I will write beneath some authorities of holy doctors who confirm this verity. Saint Hilary, upon Saint Matthew in the fifth canon, saith, that God will that without any doubt of unconstant will, we do believe; for otherwise justification through faith is not obtained if the selfsame faith be doubtful. Behold, that (after Saint Hilary) a man obtaineth not remission of his sins, if he believe not undoubtedly to obtain the same: and worthily, for he that doubteth (as Saint James saith) is like the waves of the sea, which are driven and moved by the winds. Wherefore let not that man think to receive anything of God.

Let us give ear then to Saint Augustine, who, in his Manual, teacheth us to cast away the foolish

opinion that would deprive us of this holy and godly certainty and assurance. Murmur (saith he) as much as thou wilt then, [thou] foolish cogitation or thought, saying, 'What art thou? and how great is this thy glory and rejoicing? With what merits hopest thou to obtain it?' I answer thee boldly, 'I know in whom I have believed. I know that he (through his great love) hath made me his son. I know that he is true in his promise, able to give that he promiseth, and can do what he will. The multitude of my sins cannot make me fear if I think on the death of the Lord. All my hope is in his death. His death is my merits, my refuge, my health, life, and resurrection. My merit is the mercy of the Lord. I am not poor in merits whiles the Lord lacketh not mercy. And if the merits of the Lord be many, I am abundantly rich in merits. How much the more he is able to save, so much the more am I sure to be saved.' The same Saint Augustine, in another place, speaking with God, saith that he might indeed have despaired for his great sins and for his infinite negligences, if the Word had not become incarnate. And after addeth these words, All my hope and all the certainty of my belief is put in his precious blood, which was shed for us and for our salvation. In him I rest, in him believing I desire to come to thee, O Father; not having mine own righteousness, but that which cometh by thy Son Christ Jesus. Saint Augustine, in these two places, sheweth clearly that a Christian

ought not to fear, but to be assured of his justification, grounding it not upon his own works, but on the precious blood of Christ, the which cleanseth us of all our sins, and maketh our peace with God.

Bernard.

Saint Bernard, in his first sermon of the *Annunciation of the Lord*, sheweth most plainly that it sufficeth not to believe that thou canst not have remission of thy sins but by the mercy of God: neither sufficeth it to believe that thou canst not have any good desire nor any good works, if he give thee not the same: neither sufficeth it to believe that thou canst not merit or deserve eternal life without thy good works, if the same be not given thee by mere gift. But, besides these things, (saith Saint Bernard,) which are rather to be judged an uncertain beginning and foundation of faith, it is necessary that thou believe that by him also thy sins be forgiven thee. Behold, how this holy man confesseth, that it sufficeth not to believe in the general remission of sins, but it is needful that thou believe particularly that to thee are forgiven thine iniquities by Christ. And the cause or reason is apparent; for God promising justification by Christ's merits, if thou believe not that thou art righteous by them thou makest God a liar, and consequently makest thyself most unworthy of his grace and liberality. Thou wilt say to me, I believe well that there is remission of sins, and I know that God is true, but I doubt lest I be not worthy of so great a gift. I answer thee, that the remission of sins should not be a gift

and grace, or favour, but a reward, if God hath given it thee through the worthiness of thy works; but I reply to thee and affirm, that God accepteth thee as righteous and imputeth not to thee thy sin through the merits of Christ, the which are given thee and become thine through faith. Then, following the holy counsel of Saint Bernard, believe not only the general remission of sins, but apply belief to thyself, believing undoubtedly that through Christ all thine iniquities are forgiven, and in this manner thou shalt give glory to God, confessing him merciful and true, and shalt* become righteous and holy in the sight of God, being partaker, through this faith and confession, of the righteousness and holiness of *Jesus Christ*.

Now, returning to reason somewhat of predestination, I say that by the things above said, a man may clearly understand and see that the certainty of predestination hurteth not the true Christians, but helpeth them very greatly; and I cannot see that it can hurt the reprobate and false Christians; for how much soever those men which be reprobate do force themselves to believe that they be in the number of them that are predestinate, yet they can never persuade their conscience thereunto, which always will reply and testify the contrary.

But it appeareth at the first show that the doctrine of predestination might hurt them, because they use to say thus: If I be of the number of those that be reprobates and castaways, then what

* shall MS.

helpeth my good works? and again, If I be of the number of them that are predestinate I shall be saved without wearying of myself in doing good works. I will in few words answer thee, that with those their devilish arguments they procure and increase against themselves the wrath of God, who hath opened to Christians the knowledge of predestination, to the intent* to make them fervent and not cold in the love of God, ready and not slow in good works. Whereupon the true Christian, on the one side, believeth undoubtedly that he is predestinate unto eternal life, and to be saved, not by his own merits, but by the election of God, who, not through our works, but to shew his mercy, hath predestinate us; and again, on the other† side, he wholly giveth himself to do good works and to follow Christ, even as though his salvation did depend and consist in his own industry and diligence. But he who through the doctrine or teaching of predestination ceaseth or abstaineth from doing good works, saying, If I be predestinate I shall be saved without taking pains to do good works; he, I say, sheweth plainly that [he] wrought not for the love he bare to God, but for the love he bare to himself. Wherefore, peradventure, in the sight of man his works were good and holy, but in the sight of God (who considereth chiefly for what intent they were done) they were nought and abominable. Whereupon it may be easily

* thintent MS. and similarly elsewhere *often*.

† tother MS.

gathered that the doctrine or teaching of predestination rather helpeth than hurteth even the false Christians, for it discovereth their hypocrisy, the which cannot be healed so long as it is hidden under the cloak of outward works.

But I would that those which say, I will do no good works, for if I be predestinate, though I weary not myself I shall be saved, I would (I say) that they said to me when they are sick, I will have neither physician nor medicine, for that which God hath determined of me cannot fail. Wherefore eat they? wherefore drink they? Wherefore till they the earth, plant the vines, and do with so great diligence the things convenient for the sustentation of the body? Wherefore say they not, All our pains and diligence are superfluous; because that which God hath afore seen and determined, touching our life and death, it is not possible but to come to pass? Then, if the providence of God maketh them not negligent nor idle in the things that pertaineth to the body, why should it make them slothful or idle in those things that pertain to the Christian perfection, the which, without comparison is more noble than the body. But, inso-much as we see that neither Jesus Christ nor Saint Paul do let for the slander of the reprobate to preach the verity which is needful and convenient to edify the elect withal, for whose sakes the natural Son of God became man and died on the cross, we likewise ought not to leave off for the slander of the false Christians to preach

predestination to the true Christians, since we see that it doth so greatly edify.

We are now come to the end of our reasoning, in the which our principal intent was to magnify and praise (to our small power) the marvellous high benefit that a Christian receiveth by the death of Jesus Christ, and to shew that faith by itself justifieth: that is to say, that God accepteth and taketh for righteous all those that truly believe that Christ Jesus hath made satisfaction for their sins; yet, like as light cannot be separated from the flame which by itself burneth, and so doth not the light: even so good works cannot be separate from faith which by itself justifieth, and so do not good works. This most holy doctrine, which exalteth Christ Jesus and maketh low the pride of man, hath been and always shall be oppugned of those Christians who have Jewish minds; but happy is he who, following Saint Paul, spoileth himself of all his own righteousness [other] than that which cometh by Jesus Christ, with the which he being apparelled or clothed, he may appear most safely in the sight of God the Father, and receive of him the blessing and the inheritance of heaven and earth with his only natural Son Christ Jesus our Lord, to whom be glory for ever. Amen.

NOTES AND ILLUSTRATIONS.

* * *The references are made to the pages of the Italian original.*

Fol. 2. La scrittura, sqq.] Mr Wiffen (to whom I am under so many obligations for information,) has called my attention to the fact, that the early part of this Chapter is derived from the First of *The Hundred and Ten Considerations of Valdesso*. (Translated by N. Ferrar, Oxf. 1638.)

CONSIDERATION 1. How is it to be understood that man was created after the image and likeness of God.

"Many times have I deliberated to understand in what that image and likeness of God, after which the holy Scripture saith man was created, doth properly consist. . . . The image and likeness of God (as I understand) consisteth in his proper essence, inasmuch as he is impassible and immortal, and as much as he is benign, merciful, just, faithful, and true. With these qualities and with these perfections I understand that God created man in earthly paradise, where, before he became disobedient to God, he was impassible and immortal; he was good, merciful, just, faithful, and true. This image and likeness of God (as I understand) the first man lost for his disobedience to God, and so he remained passible, mortal; he remained wicked, cruel, impious, unfaithful, and a liar."

The translation was made from the Italian, (not from the original Spanish) by N. Ferrar. The original seems to be lost. See the *Life of N. Ferrar*, pp. 330, 376, by my learned friend Mr J. E. B. Mayor, the first of a series of works illustrative of Cambridge Life in the xviii century.

Fol. 9, b, l. 1. come afferma Santo Agostino.] "There are so many passages in the writings of Augustine in which this truth is taught, that it is difficult to decide, as no special reference is here given, which the author intended to quote. The following will sufficiently bear out his assertion. Quid enim boni operatur perditus, nisi quantum fuerit a perditione liberatus? . . . Unde ad juste faciendum liber non erit, nisi a peccato liberatus esse justitiæ cœperit servus.—August. Enchir. de Fid. Spe et Car. cap. xxx. 9; Tom. vi. col. 207. Op. Par. 1679—1700. Sequuntur enim [opera] justificatum, non præcedunt justificandum.—Id. Lib. de Fid. et Oper. cap. xiv. 21; Tom. vi. col. 177. Nam quis legitime utitur lege nisi justus? At ei non est posita, sed injusto. An et injustus, ut justificetur, id est, ut justus fiat, legitime lege uti debet, quæ tamquam pædagogus perducatur ad gratiam, per quam solam quod lex jubet possit implere?—Id. Lib. de Spir. et Lit. cap. x. 16; Tom. x. col. 93." *Ayre's Note.* This edition of Augustine is always quoted below.

Fol. 19, b, l. 19. Poniamo un caso, che un re bono e santo sqq.] This comparison is derived from the Thirteenth of Valdesso's *Hundred and Ten Considerations*, and his language is in a great degree copied.

Fol. 23, l. 1. Santo Agostinô.] "August. Lib. de Fid. et Oper. cap. xvi. 27; Tom. vi. coll. 180, 1. Id. Lib. de Spir. et Lit. cap. vii. 11. Tom. x. col. 90. Id. Lib. de Div. Quæst. Octog. Trib. Quæst. lxxvi; Tom. vi. coll. 67, 8. Id. ad Paulin. Epist. clxxxvi. 8; Tom. ii. col. 666. This epistle in some editions is inscribed to Bonifacius. Id. in Psalm xxxi. Enarr. ii. 2, etc. Tom. iv. col. 171, etc. In all these places Augustine maintains the doctrine here advanced at considerable length." —*Ayre's Note.*

Id. l. 15. Origene.] . . . et dicit sufficere solius fidei justificationem, ita ut credens quis tantummodo justificetur,

etiam si nihil ab eo operis fuerit expletum.... Per fidem enim justificatus est hic latro sine operibus legis; quia super hoc Dominus non requisivit quid prius operatus esset; nec expectavit quid operis cum credidisset expleret, sed sola confessione justificatum comitem sibi eum paradisu ingressurus assumpsit. Sed et mulier illa de qua in evangelio secundum Lucam refertur... *lacrymis lavit pedes ejus*... et ex nullo legis opere, sed pro sola fide ait ad eam: *Remittuntur tibi peccata tua*: et iterum: *Fides tua te salvam fecit, vade in pace*. Sed et in multis evangelii locis hoc sermone usum legimus Salvatorem, ut credentis fidem causam dicat esse salutis ejus.... Igitur ut ad propositum redeamus, justificatur homo per fidem, cui ad justificandum nihil conferunt opera legis. Ubi vero fides non est quæ credentem justificet, etiam si opera quis habeat ex lege, tamen quia non sunt ædificata supra fundamentum fidei, quamvis videantur esse bona, tamen operatorem suum justificare non possunt, quod eis deest fides, quæ est signaculum eorum qui justificantur a Deo.... Quis autem vel super justitia sua gloriabitur, cum audiat Deum per prophetam dicentem, quia *omnis justitia vestra sicut pannus mulieris menstruata*? Sola igitur justa gloriatio est in fide crucis Christi, quæ excludit omnem illam gloriationem, quæ descendit ex operibus legis.—Orig. Comm. in Epist. ad Rom. Lib. III. 9; Tom. IV. pp. 516—8. Op. Par. 1733—59.

Fol. 24, l. 11. S. Basilio.] Λέγει δὲ ὁ ἀπόστολος, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω, λέγων, ὅτι Χριστὸς ἡμῶν ἐγενήθη σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις· ἵνα καθὼς γέγραπται, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω. αὕτη γὰρ δὴ ἡ τελεία καὶ ὁλόκληρος καύχησις ἐν Θεῷ, ὅτε μήτε ἐπὶ δικαιοσύνῃ τις ἐπαίρεται τῇ ἑαυτοῦ, ἀλλ' ἐγνωμὲν ἐνδεῇ ὄντα ἑαυτὸν δικαιοσύνης ἀληθοῦς, πλῆτει δὲ μόνῃ

τῷ εἰς Χριστὸν δεικναιμένον, καὶ καυχᾶται Παῦλος ἐπὶ τῷ καταφρονῆσαι τῆς ἑαυτοῦ δικαιοσύνης, ζητεῖν δὲ τὴν διὰ Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.—Basil. De Humil. Hom. xx. 3; Tom. II. pp. 158, 9. Op. Par. 1721—30.

[Fol. 24, b, l. 6. Santo Hilario.] Movet scribas remissum ab homine peccatum: hominem enim tantum in Jesu Christo contuebantur. Et remissum est ab eo, quod lex laxare non poterat; fides enim sola justificat.—Hilar. Comm. in Matt. cap. viii. § 6. col. 646. Op. Par. 1693. The same edition is quoted below.

[Id. l. 14. Santo Ambrosio.] Hoc dicit, quia sine operibus legis credenti impio, id est gentili, in Christum, reputatur fides ejus ad justitiam, sicut et Abrahamæ. Quomodo ergo Judæi per opera legis justificari se putant justificatione Abrahamæ; cum videant Abraham non per opera legis, sed sola fide justificatum? Non ergo opus est lex, quando impius per solam fidem justificatur apud Deum. *Secundum propositum gratiæ Dei. . . . Sicut et David dicit.* Hoc ipsum munit exemplo prophetæ: *Beatitudinem hominis, cui Deus accepto fert justitiam sine operibus.* Beatos dicit de quibus hoc sanxit Deus, ut sine labore et aliqua observatione, sola fide justificentur apud Deum. Temporis ergo beatitudinem predicat, quo natus est Christus, sicut ipse Dominus ait: *Multi justi et prophete cupierunt videre, quæ videtis; et audire, quæ auditis, et non audierunt.*—Ambros. Comm. in Epist. ad Rom. cap. iv. vv. 5, 6; Tom. II. Append. col. 48. Op. Par. 1686—90. 'These commentaries on St Paul's epistles, which were in the author's time ascribed to St Ambrose, are not really by that father.'—*Ayre's note.* The same edition is quoted afterwards.

[Fol. 25, b, l. 8. il medesimo Ambrosio.] Datam dicit gratiam a Deo in Christo Jesu, quæ gratia sic data est in

Christo Jesu; quia hoc constitutum est a Deo, ut qui credit in Christum, salvus sit sine opere: sola fide gratis accipit remissionem peccatorum.—Id. *Comm. in Epist. ad Cor. prim. cap. i. v. 4*; *Tom. II. Append. col. 112.*

[Id. l. 15. Questo stesso afferma in una epistola ad Ireneo.] Et ideo nemo gloriatur in operibus; quia nemo factis suis justificatur: sed qui justus est, donatum habet, quia per lavacrum justificatus est. Fides ergo est quæ liberat per sanguinem Christi; quia beatus ille cui peccatum remittitur, et venia donatur.—Id. *ad Iren. Epist. lxxiii. 11*; *Tom. II. col. 1080.*

[Fol. 26, l. 1. San Bernardo.] Ceterum sponsa rectius locuta est, et non prætendens meritum, sed præmittens beneficium, et se præventam dilecti gratia confitens. Recte omnino....Deest gratiæ, quicquid meritis deputas. Nolo meritum, quod gratiam excludat....Gratia reddit me mihi justificatum gratis, et sic liberatum a servitute peccati.... Ita ergo in fide desponsavi te mihi, et non in operibus legi; desponsavi que in justitia, sed justitia quæ est ex fide, non ex lege. Restat ut judices judicium rectum inter me et te, judicium, in quo te desponsavi, ubi constat intervenire non tuum meritum, sed meum placitum.—Bernard. *In Cant. Serm. lxxvii. 10, 11*; *Vol. I. Tom. IV. coll. 1503, 4. Op. Par. 1690.* The same edition is quoted below.

[Id. l. 14. una bellissima sententia di S. Ambrosio.] Ideo stolam accepit fratris sui....Agnovit Isaac notum odorem generis sui....Manet enim hodieque eadem stola....Et fortasse illud est, quia non operibus justificamur, sed fide; quoniam carnalis infirmitas operibus impedimento est, sed fidei claritas factorum obumbrat errorem, quæ meretur veniam delictorum.—Ambros. *De Jacob. et Vit. Beat. Lib. II. cap. ii. 9*; *Tom. I. coll. 461, 2.*

Fol. 35, l. 11. Santo Agostino.] Quod est ergo meritum hominis ante gratiam, quo merito percipiat gratiam, cum omne bonum meritum nostrum, non in nobis faciat nisi gratia; et cum Deus coronat merita nostra, nihil aliud coronet quam munera sua!—August. Ad Sixt. Epist. exciv. cap. v. 19; Tom. II. col. 720. 'A similar expression occurs in several other places of this father, e.g. In Psalm. cii. Enarr. 7; Tom. IV. col. 1116.'—*Ayre's note.*

Fol. 36, b, last line. Santo Agostino.] Admonuit nos Dominus Jesus Christus, ut bonæ arbores sinus, et fructus bonos habere possimus. Ait enim, *Aut facite arborem bonam, et fructum ejus bonum; aut facite arborem malam, et fructum ejus malum*, . . . Contra hos enim dixit, qui putabant se, cum mali essent, loqui bona posse, vel bona opera habere. Hoc Dominus Jesus dicit non posse. Prius est enim mutandus homo, ut opera mutantur. Si enim manet homo in eo quod malus est, bona opera habere non potest.—August. De Verb. Evang. Matt. xii. Sermon. lxxii. 1; Tom. v. col. 404.

Fol. 48, margin. Ireneo, lib. 4.] ὥς γὰρ ἀπὸ γῆς ἄρτος προσλαμβάνόμενος τὴν ἐκκλήσιν τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα ἐπιγέλου τε καὶ οὐρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας, μηκέτι εἶναι φθαρτά, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστάσεως ἔχοντα.—Iren. Cont. Lib. IV. cap. xviii. 5, p. 251. Op. Par. 1710. This is evidently the passage intended, but the erroneous reference to "Irenæus, Lib. I." in the English translation naturally made Mr Ayre somewhat doubtful.

Fol. 52, l. 4. S. Agostino.] Qui accipit mysterium unitatis, et non tenet vinculum pacis, non mysterium accipit pro se, sed testimonium contra se.—August. Ad Infant. Sermon. cclxxii.; Tom. v. col. 1104.

Fol. 57, b, l. 10. S. Agostino.] Nullus sanctus et

justus caret peccato: nec tamen ex hoc desinit esse justus et sanctus, cum affectu teneat sanctitatem.—August. De Eccles. Dogmat. Lib. cap. liii.; Tom. VIII. Append. col. 80. This treatise is ascribed in many MSS. to Augustine: it is, however, most probably the production of Gennadius. See the *Admonitio* prefixed to it.

Fol. 65, b, l. 4. Santo Hilario.] Ergo regnum cœlorum, quod . . . Dominus noster in se esse positum est professus, vult sine aliqua incertæ voluntatis ambiguitate sperari: alioquin justificatio ex fide nulla est, si fides ipsa fiat ambigua.—Hilar. Comm. in Matt. cap. v. 6. col. 632.

Id. l. 20. Santo Agostino nel suo Manuale.] Tota spes mea est in morte Domini mei. Mors ejus meritum meum, refugium meum, salus, vita et resurrectio mea: meritum meum, miseratio Domini. Non sum meriti inops, quamdiu ille miserationum oblitus non fuerit. Et si misericordie Domini multæ, multus ego sum in meritis. Quanto ille potentior est ad salvandum, tanto ego securior . . . Murmure jam quantum voluerit insipiens cogitatio mea dicens, Quis enim es tu, et quanta est gloria illa, quibusve meritis illam obtinere speras? Et ego fiducialiter respondebo, Scio cui credidi, quia in caritate nimia adoptavit me in filium, quia verax est in promissione, potens in exhibitione, et licet ei facere quod vult: non possum terreri multitudine peccatorum, si mors Domini in mentem venerit, quoniam peccata mea illum vincere non possunt.—August. Manual. capp. xxii. xxiii. Tom. VI. Append. col. 141. 'This treatise, though in the author's time usually attributed to Augustine, is not really the production of that father.'—*Ayre's note*. 'Opusculum variis ex locis collegit incertus auctor.'—*Benedictine Editors*.

Fol. 66, last line. il medesimo Agostino.] Omnis namque spes et totius fiduciæ certitudo mihi est in pretioso

sanguine ejus, qui effusus est propter nos et propter nostram salutem. In ipso respiro, et in ipso confusus ad te pervenire desidero, non habens meam justitiam, sed eam quæ est in Filio tuo Domino nostro Jesu Christo.—August. Lib. Medit. cap. xiv. ; Tom. VI. Append. col. 112. Mr Ayre has justly observed to me, that this is the passage intended to be cited, rather than that which is printed at length in his edition, from Manual. cap. xiii. col. 139.

Fol. 66, b, l. 21. Santo Bernardo.] Necesse est enim primo omnium credere, quod remissionem peccatorum habere non possis, nisi per indulgentiam Dei: deinde quod nihil prorsus habere queas operis boni, nisi et hoc dederit ipse: postremo quod æternam vitam nullis potes operibus promereri, nisi gratis tibi detur et illa . . . Verum hæc, quæ nunc diximus, non omnino sufficiunt, sed magis initium quoddam et velut fundamentum fidei sunt habenda. Ideoque si credis peccata tua non posse deleri nisi ab eo cui soli peccasti, et in quem peccatum non cadit, bene facis: sed adde adhuc ut et hoc credas, quia per ipsum tibi peccata donantur . . . Ipse enim peccata condonat, ipse donat merita, et præmia nihilo minus ipse redonat.—Bernard. In Annunt. B. Mariæ Sermon. I. capp. 1—3; Vol. I. Tom. III. coll. 971, 2.

CORRIGENDA.

INTRODUCTION.

p. lxvi. Mr Gibbings thinks the common idea that Carne-secchi died by decollation more than dubious.

p. lxxxvii. for 'printed in 1667' read 'published in 1640, and reprinted (probably at Geneva) in 1667.'

FRENCH VERSION.

On the title-page, l. 4, the capital U should rather be a V, and similarly in the dedication, line 3, and in the first word of Chapter II, line 1 (p. 4).

p. x. l. penult. *for* Diev *read* Dieu.

ENGLISH VERSION.

A renewed comparison of the printed work with the entire MS. gives the following corrections :

<i>Read</i>	<i>For</i>
p. 101, l. penult. [he] feareth	he feareth
— l. 26, we [would] should	we should.
p. 108, l. 1, with his most	his own most
p. 111, l. ult. and	[and with]
p. 121, l. 2, stirreth (MS. sterith)	sticketh.
p. 124, l. penult. hance	enhance ¹
p. 127, l. 2, spouseth	espouseth ¹
p. 132, l. 13, alonely (MS. anoleny)	alone
p. 133, l. 22, be	become
p. 133, l. 25, after 'Spirit of Christ,' and consequently ¹	add 'are not of Christ,
p. 165, l. 14, the temple	temple
p. 171, l. 21, [of] bondage	of bondage
p. 174, l. 11, with it (removing the parenthesis)	without it.
p. 176, l. 13, with thy works	without thy good works
— l. 23, thee justification } (MS. thiustification)}	justification

In p. 112, l. 7, for venomous the MS. has venenious. If this form be right, it is omitted in Richardson's Dictionary, though venenose occurs : but probably the scribe misread his copy and wrote venenious for venomous, as it is written sometimes in old English. The text therefore need not be altered.

¹ See Richardson's Dictionary.

1

By the same Author.

The INFLUENCE of CHRISTIANITY in promoting the Abolition of Slavery in Europe. 8vo. 5s.

"A solid treatise, full of sound historical information."—*Christian Remembrancer*.

"In almost every page it exhibits proofs of extensive reading."—*Athenæum*.

Mr MACAULAY'S CHARACTER of the Clergy in the latter part of the Seventeenth Century considered; with an Appendix on his Character of the Gentry, as given in History of England. 8vo. 3s. 6d.

"A very finished piece of criticism...Minute and exact without...littleness of thought or style."—*Christian Remembrancer*.

"A very useful publication."—*English Review*.

"Not an assertion is hazarded, but in every instance the proof accompanies the statement...The character of the Clergy, their relative and social position, are, in Mr Babington's review, impartially and clearly placed."—*Church of England Quarterly*.

The ORATION of HYPERIDES against Demosthenes respecting the Treasure of Harpalus. The Fragments of the Greek Text, edited, with Notes and a Preliminary Dissertation, from the Facsimile of the Theban Papyrus discovered by A. C. Harris, Esq., in 1848. 4to. 6s. 6d. (Two plates and the entire work printed in facsimile.)

THE ORATIONS of HYPERIDES for
Lycophron and Euxenippus, now first edited from the Theban
Papyrus discovered in 1848, with an Account of the Discovery,
by J. Arden, Esq. The Text edited, with Notes, &c., by the
Rev. C. Babington. Imperial 4to. 16 plates. £1. 1s.

Application for copies to be made to J. Arden, Esq., 27,
Cavendish Square, London.

"Qui se his reliquiis editorem obtulit vir reverendus,
C. Babington, munus suum summâ cum fide executus est...
Messem fecit ille, spicas legere reliquit aliis."—*Schneidewin*,
Præf. in Hyperid.

"Summa fide et industria perdifficile negotium ad exitum
perduxit. Intentissima cura quicquid legi potuit expedit,
lacunas non mediocri acumine supplevit, commentarium uti-
lem addidit, verbo editoris principis officio egregie functus
est."—*Cobet, Recens. Orat. Hyperid. pro Euxenippo.*

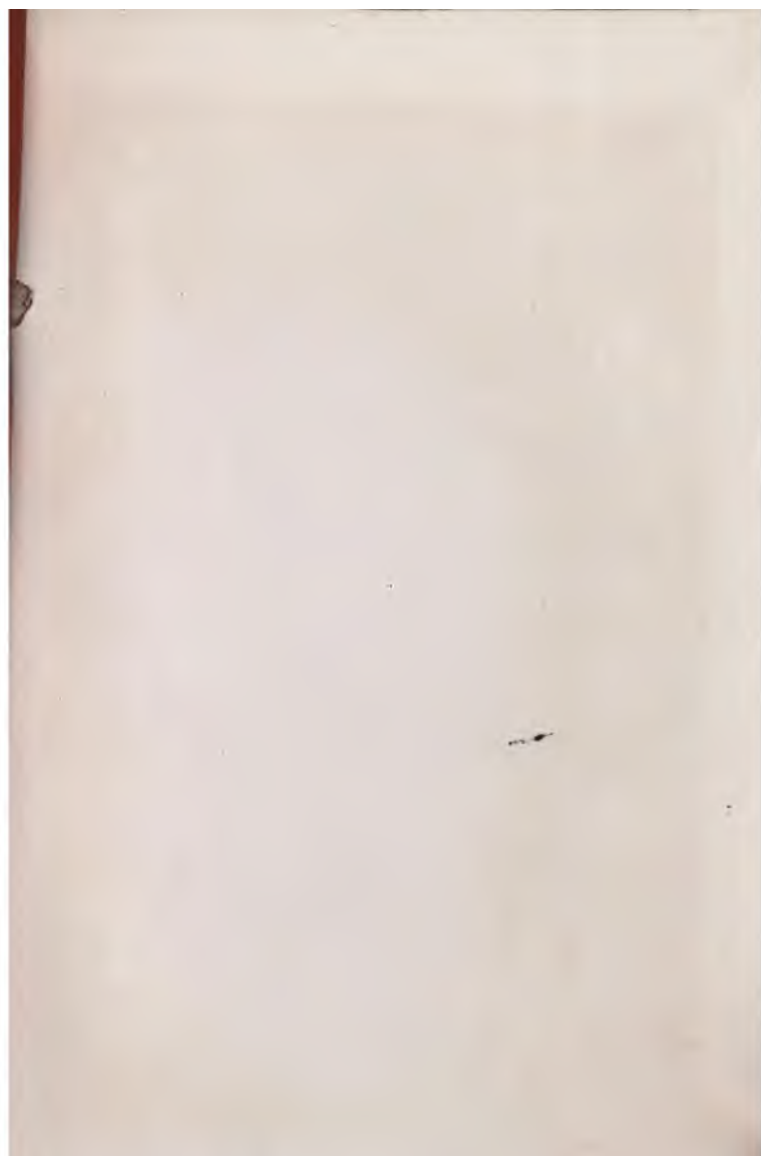
"It is due to Mr Babington to express a more explicit
opinion of his labours than his connexion with this journal
would otherwise have suffered us to do. We therefore cor-
dially subscribe to the commendatory notice of Professor
Schneidewin."—*Cambridge Journal of Classical and Sacred
Philology.*

"Certainly betokens superior scholarship and ingenuity."
—*Athenæum.*

"We must, in conclusion, express the warmest eulogium
upon the acumen and industry displayed by Mr Babington in
editing this invaluable papyrus—a labour which by its result
unquestionably proves him to be entitled to take the highest
rank among the classical scholars of the day."—*New Quarterly.*







STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

28D NOV 16 1995

264 .P3 1855
e benefit of Christ's death
Stanford University Libraries



3 6105 041 256 178

BT
264
P3
1855

Stanford University Libraries
Stanford, California

Return this book on or before date due.

1 1974

N 2 8 1980

